The Nation.

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The Week.

It is apparently a choice of rumors, as regards the President's determination to call the Senate in extra session for the purpose of ratifying a treaty of reciprocity with Cuba. It is said that Mr. Roosevelt hopes to get a popular mandate in the November elections which will bring his Republican opponents to their senses. But how can clear instructions come out of a campaign which is essentially muddled and at cross-purposes on this subject? The Republican campaign book is absolutely silent about Cuba. In different districts, different views are taken by Republican candidates. If an unexpectedly sweeping Democratic victory should occur, it would, indeed, emphasize the general disgust with Republican shortcomings, in the Cuban matter and otherwise; but the President cannot be hoping for that! Short of it, however, we do not see how the elections can be of much aid to his Cuban policy. If he has assurances that a good treaty could be put through the Senate, it might expedite the business to have an extra session in November; though, of course, the House would have to act later. The only certain thing in connection with all these conflicting reports is, that they will renew the hopes of the Cubans. It would, therefore, be a peculiarly heartless proceeding to put them in circulation unless there is a firm intention to do justly by Cuba in the end.

The Detroit *Free Press*, the leading Democratic newspaper of Michigan, an opponent of Expansion and Imperialism from the start, regards this whole matter as eliminated from the present Congressional campaign by reason of Mr. Roosevelt's course during the last few months. So far as the question of cruelty toward the natives on the part of our troops is concerned, the *Free Press* holds that the President "has taken it out of the field of political controversy by his unqualified condemnation of acts of savagery on the part of the comparatively few offenders in the army, and particularly by his stinging reproof of Gen. Smith"; while on the larger issue of the permanent retention of the islands, "again the President spiked the guns of the enemy by leaving this an open question and displaying an admirable conservatism." The result of all this, in the opinion of this Anti-Imperialist Democratic journal, is that there is "no such living issue as militarism or Imperialism" in the present campaign; and this change from the situation of a few months ago it ascribes chiefly to the line of action adopted by the Republican President. Of course the *Free Press* does not regard the Philippine question as permanently settled, but only as temporarily removed from the field of partisan controversy during the present Congressional campaign by Mr. Roosevelt's course. This is an impressive tribute to the influence which the Executive may wield as the leader of his party.

The same thing is illustrated at the same time in the current discussion of another question—that of Cuban reciprocity. Nobody can have studied the course of Republican State and Congressional conventions in the Middle West, the past few weeks, without becoming convinced that it is the personal attitude of Mr. Roosevelt toward this matter which is largely responsible for the general endorsement of the policy. It is equally noticeable that the "insurgent" Representatives and Senators, who stood out against it, like Mr. Tawney of Minnesota, are now most anxious to make their constituents believe that they really approve the President's position. The feeling of many Republicans about this matter appears to be well expressed by a Minnesota member of the party, who says: "We don't know anything about this Cuban question ourselves, nor care anything about it, but the President says we ought to give the Cubans reciprocity, and that's enough for us."

Senator Henry Cabot Lodge, whose versatility inevitably suggests comparison with the "lightning-change" artists of stageland, appears in a new rôle. For the current *National Magazine* he has written an article in which he sets forth just how much liberty the new Philippines Civil Government Law confers upon our Asiatic subjects. Aside from the intrinsic literary merit of the article, its especial value arises from the fact that, while this law was in process of construction, Senator Lodge advocated a number of extremely obnoxious provisions, which even the House would not stand for. As a result, it forced the present measure upon the Senator and the Senate. The appropriateness of the Senator's now setting forth the beneficent character of the law must therefore be plain to all. The best that can be said about the law by any one is that it contains a step towards Filipino self-government, and does away with government by military men. The proposed Philippine Assembly is, however, vaguely set for an indefinite future, and might even be permanently held up. As for the rest, the law will be no serious obstacle to syndicates which wish to get land, by hook or by crook, or to the hungry promoters and advance agents who have sat longingly in Manila these several years with their eyes on the mines and land which rightfully belong to the Filipinos alone.

It is only necessary to observe the temper of the campaign in Vermont, where the three-cornered contest for the Governorship is blazing daily and nightly, to understand why Secretary Shaw's attempt to discuss national issues there failed to find attentive listeners. The Montpelier *Journal*, which is supporting Gen. McCullough, the regular Republican nominee, thus describes Mr. Clement, the independent candidate: "Riding in a private car, surrounded by every luxury the heart can ask for, backed by wealth untold, a snob, an aristocrat, Percival W. Clement deludes himself with the impression that his charming personality, associated with his erratic characteristics, will win the votes of the majority of the workingmen of Vermont." To this the Rutland *Herald*, which upholds Mr. Clement's side of the argument, cheerfully retorts that the *Journal* is urging the election of a candidate "from whom you could not draw a plea of 'not guilty' to charges of political bribing, even if you used a log chain and a yoke of stags." Another newspaper, the *Vermont Watchman*, a McCullough organ, alleges that Mr. Clement discharged men employed on railroad construction because they would not work for a dollar a day. It calls upon Mr. Clement to answer this charge, but declares that he cannot, because "in his own soul he knows that the truth will punch another big hole in his balloon, which will collapse like the soap bubble it is." Altogether it seems clear that from now until September 2 it will be difficult to get the voters of the Green Mountain State to take interest in the details of the tariff or the need of Cuban reciprocity.

Editors and judges in some Southern States continue to do their duty by speaking out plainly whenever a case of lynching occurs. A few days ago, a mob took from the jail at Leesburg, Va., and hanged a negro who had killed a prominent white citizen and was awaiting trial for the crime, with every prospect of prompt conviction and execution. The worst feature of the affair was the fact that the mob consisted largely of men of standing and education, and that they acted with deliberation after refusing to heed earnest appeals from preachers and laymen to let the law take its course. Judge Tebbs has charged the grand jury to investigate what he pronounces "a crime of unexampled magnitude, at least in this community, and of far-reaching consequence, a reproach to our people and a foul blot on the hitherto unstained

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escutcheon of Loudoun." The Judge properly scored those most to blame—"men whom we should expect to find upholding and maintaining, ready to fight for, even to die for, the laws and rights and government so dear to their ancestors; and these men were the leaders in needless violence, in rank lawlessness." The Richmond *Times* heartily applauds the action of Judge Tebbs, and asks if Virginians can contemplate such a lynching without a shudder. "It all comes back to this," concludes the *Times:* "Either the law must be supreme or the mob will rule. The mob was in full control of Leesburg on the day that Charles Craven was lynched, and the law was trampled under foot. The flag of Old Virginia went down in the dust, and the black flag of the mob was held high."

There appeared in the July number of the *Atlantic Monthly* an article entitled "The Negro: Another View," which has attracted no little attention North and South, and which has had very serious consequences for the author, Prof. Andrew Sledd of Emory College, Georgia. In itself the article cannot be said to be strikingly original. It is merely a very able restatement of certain fundamental facts in regard to the rights of the negro as a human being which have often been brought out before, generally by Northern students of the negro problem. But Professor Sledd is a Southerner, born and bred, and a teacher of Southern youth. Hence his opinions, since they are in a large measure severely critical of the Southern white man in his relation to the negro, have created a sensation throughout the South, and Professor Sledd has resigned in order that Emory College may not suffer by the odium which he has incurred. The intense feeling against him is all the more noticeable because he begins his paper by laying down the Southern doctrine of the hopeless inferiority of the negro. It is radical and inherent, he declares, and "cannot be erased without the lapse of indefinite time." The doctrine of the amalgamation of the races, which he thinks some Northerners have advanced, fills him with horror. Speaking of the general question, he declares that Northern writers have theorized about conditions which they did not understand "with a bitter and undiscriminating zeal." These hardly read like the words of a Northerner or one taking a partisan Northern view of the situation. But they have not prevented his being denounced as a "Boston nigger-equality citizen." This class of vermin "shan't live in the South," declares a letter from Georgia received by the editor of the *Atlantic*, who is likewise told that he had "better keep this class of Boston citizens in Boston."

The present Governor of Arkansas, who is running for reëlection, and a Republican candidate for the same office, have been holding a series of "joint debates," in which they called each other such names as "pie-hunter," "renegade," "liar," "thief," and "murderer." At last they grew so angry that at Siloam Springs, the other day, they started for each other on the speakers' stand, and only the prompt interference of the town marshal prevented a fist fight in public between the Chief Executive of the State and the man who aspires to succeed him. In South Carolina the Democratic candidates for the United States Senate are canvassing the State, presenting their own claims and exposing the weakness of their rivals. John J. Hemphill, formerly a Representative in Congress, and Asbury C. Latimer, now a Representative, appeared together in Gaffney last week, and soon drifted into a controversy which ended in Latimer's striking Hemphill a hard blow in the face, and Hemphill's attempt to hit back, when the crowd rushed between them. A few weeks ago, Senator Bailey of Texas made a physical assault upon Senator Beveridge of Indiana while the latter was sitting in his chair, for a remark in debate which was entirely warranted. A few weeks before that, Senators Tillman and McLaurin of South Carolina had a fight on the floor of the Senate. This sort of thing demands the serious attention of the Southern people, and particularly of editors, clergymen, and other leaders of public opinion.

It was, of course, certain that, sooner or later, the Tammany squabbles would break out into charges and countercharges of manipulation and fraud. "Set a thief to catch a thief" is a good maxim, not only because he knows the tricks of the trade, but also because he is not in danger of placing too much confidence in anybody. Doubtless enrolment frauds have been practised in many of the districts; it would be astonishing if it were not so wherever the sordid strife between the Tammany factions is going on. And where illegal practices are discovered, they should be punished with the utmost severity, for the value of our primary system depends on its provisions being enforced with the same rigor and strictness as the laws governing the actual election. It must be remembered, however, that there is a certain amount of so-called colonization, both for primary and for election purposes, which the law is powerless to prevent in any great city where there is a large floating population but lightly attached to any particular district or vicinity. The law permits persons who enrolled in one district in the fall to move to another district and transfer their enrolment up to a certain date in the early summer. Similarly the election law, while requiring a residence of four months in the county, requires but thirty days' residence in the election district, and in both cases it is not illegal for a party to move its less settled element about into districts where it is "needed." All that can be done is to see that the legal requirements are fully complied with. It seems unfortunate that this should be true, but it is open to question whether or not any remedy which could be proposed would not be worse than the disease. The arguments which were advanced last spring against the bill abolishing the spring enrolment, and which caused the Governor to veto it, were certainly very strong. A primary law is at its best when it permits and encourages a large enrolment, and, despite the present Tammany recriminations, the addition of 35,000 names last spring was a distinct gain. Nothing which has thus far been brought out indicates that more than an insignificant part of this large total was even tainted with fraud.

Evidence of the superior morality and healthfulness of the Jews is furnished almost simultaneously in New York city and in Manchester, England. At the recent meeting of the British Medical Association, Dr. J. M. Rhodes read a paper on infant mortality, which drew a shocking picture of the situation in Lancashire generally, and in Manchester particularly. Infant mortality in that city reaches the appalling proportions of 198 per thousand, which means that one child in every five born dies before it is one year old, whereas even in London the proportion is only 154. But there is one district, Cheetham, which is largely occupied by Jews, and here the death rate is but 124—less than two-thirds of the average for all the districts. Dr. Maurice Fishberg, an East Side physician, has recently studied the mortality statistics for New York city with reference to races, and finds that the densely populated wards which are largely inhabited by Russian Jews — the Seventh, Tenth, Eleventh, and Thirteenth—had an average death-rate of only 15.92 when that for the whole city was 18.53; while in two where the population is almost exclusively Jewish, the figures sank to 14.52 and 14.23. Dr. Rhodes lays stress upon the general freedom from drunkenness among the Jews of Manchester as an important element in the case, and Dr. Fishberg reports that they are generally temperate here, although he finds that alcoholism is increasing among the younger generation, "who are adopting the habits and customs of life of their Gentile neighbors."

President Cantor's recommendation of a commission to plan for the artistic development of the Borough of Manhattan is worthy of the most favorable consideration. Such a commission, working in harmony with all the municipal departments, would, first of all, take

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a survey of the present condition of the island, and then would prepare a plan to which public improvements for many years to come would adapt themselves. The Municipal Art Commission, which already serves the city admirably in an advisory capacity, has no authority except to pass upon individual improvements, so that it could not well undertake this large task. We need not say that such a commission should be carefully chosen from the most enlightened citizens, should be large enough to represent the various elements of the city, and should include laymen as well as artists. Certain immediate needs of the situation, and opportunities for a general commission, President Cantor points out in his quarterly report. There is the problem of housing the executive department about City Hall Park; here President Cantor advocates the costly, but, we believe, the only satisfactory plan of razing everything upon the square except the City Hall, and building on Chambers Street from the Hall of Records to Broadway. Another problem which offers peculiar opportunities for an architect is the relocation and rearrangement of the city markets. In general, President Cantor's position that no such change should be made without regard to the attractiveness and convenience of the city as a whole, is a sound one. We hope that he will get his commission, and that it will have sufficient authority to enforce the principle of foresight against that of haphazard improvement.

A change in the Presidency of the United States Steel Corporation may easily be given more importance by the public, and even in financial quarters, than it really deserves. As head merely of the Carnegie plant, Mr. Schwab may well have seemed almost indispensable. But the work of minute management and control becomes impossible for any single man when so many and such vast properties are consolidated as we see now united in the Steel Trust, and Mr. Schwab must have long since turned over the larger part of this to competent subordinates. His real duties have been those of what has been called a "financial statesman"; and as such the general verdict is probably not far wrong in considering him not highly successful. Not merely his Monte Carlo imprudence, but a somewhat marked tendency to indulge in glitter, has given to his public appearances an air of not exactly that staid sobriety and poise which the figure-head of a $1,400,000,000 corporation should exemplify. If, therefore, he should now be forced by ill health or for any other reason to resign his office, he would but create a vacancy which could be filled by another man without any shock or injury to the interests of the Steel Trust.

After the evidence brought out on Friday in regard to the Northern Securities suits, there can be no doubt that dummy stockholders were shamefully used to bring an action purely for stock-jobbing purposes. This fact is now well established, to the serious smirching of the reputation of those who lent their names to the affair. But other facts remain just what they were. One is, that the Attorney-General of the United States has moved in the Federal courts to test the legality of the Northern Securities merger. There can be no question of interested motives, in that instance. Only grave considerations of law and of public policy could have actuated the Department of Justice to take so serious a step. The other thing to remember is, that such "strike" suits as have now been exposed would not have been hatched had not it been thought an open question whether the Northern Securities Company were not proceeding in violation of at least the spirit of the law.

No American can hear the names of De Wet and Botha and Delarey without in some fashion reviving boyhood memories of "The Song of Marion's Men," and, if the English have no such close analogue to these partisan chieftains, they, none the less, are giving them a splendid and wholly spontaneous ovation. The case is surely rare in history—the generals of a beaten nation passing freely within a few months of their surrender among their conquerors, and everywhere greeted with courtesies from the Government and cheers from the populace. It is hard to believe that it is the same English people which, only two years ago, had no word too bitter and contemptuous for the defenders of the veldt. One may feel sure that the warmth of the Boer leaders' reception rests upon something more substantial than the mere good nature which victory brings. If only the joy of success were involved, the visit of the Boer generals would be merely the final adornment of a triumph. Such an idea, it is safe to say, has occurred to no Englishman, from King to costermonger, and the spontaneous tribute of admiration to these brave foes does much to condone a former bitterness which was wholly un-English. One would like to credit the report—if an invention, a happy one—that the King, on receiving the generals, spoke of the humanity with which the Boers had treated wounded British prisoners. But whatever may have been the terms of the meeting on board the royal yacht, it is certain that the dignified, manly, and loyal attitude of the Boer chieftains will remove any lingering doubts as to the temper of their people, while the frankly expressed admiration of the English people for a foe whose worth they have dearly learned, will go far to convince the Boers that they may count unquestioningly upon the generosity of their conquerors. In this way a popular enthusiasm—a case rare indeed—ministers to high statesmanship.

The ovation given to Lieut. Hildebrandt of the German army on his release from a brief confinement in a fortress, for the murder of a fellow-officer in a duel, is nothing less than shocking. Lieut. Hildebrandt's victim, it will be remembered, met his death for having "insulted" this brother officer when intoxicated. His apology went for nothing, and he was killed to satisfy the regimental "honor." The responsibility for the continuance of these savage practices rests with the Emperor personally. True, he has issued several orders against duelling, but whenever he has had a flagrant case like this one before him, he has nullified the orders and encouraged the practice by imposing light sentences or mitigating those awarded by the military tribunals. His power in the matter is absolute. Were he to make only one speech giving to duelling its proper name and character, and declaring that he would withhold his favor from any officer abetting it, the present state of affairs would be ended forthwith. It was only the other day that we were able to praise his speech against excessive drinking among students in the German universities. But his voice has never been raised against the demoralizing routs, of frequent occurrence in almost every officers' club, which often have just such tragic endings as that in which Hildebrandt figured.

As was to have been expected, the Emperor's dispatch to the Prince Regent of Bavaria offering to pay the Bavarian appropriation for fine arts has stirred up a veritable hornet's nest. The Vienna *Allgemeine Zeitung*, in calling him the "Telegraph Kaiser," has given him a name which will stick, just as the term "Travel Kaiser" has clung to him since he first began his flying trips in all directions. A large part of the Munich press finds it a peculiarly trying case of purely gratuitous interference in the domestic concerns of a sovereign state. There is every likelihood that the telegram will give rise to some frank talk in the Diet, and that it will strengthen the already too-powerful Centre in its opposition to the Prussian and Protestant influences, as well as the Separatist feeling which has never even begun to die out in Bavaria as it has elsewhere. The Emperor has steadily strengthened his reputation in the last four years by his growing conservatism and marked ability in appreciating the needs and opportunities of the Empire. It is, therefore, the more astonishing that, by so hasty and ill-considered an action, he should have deeply offended a part of the Empire where conciliation and a proper tolerance are especially called for.

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DREAMS OF EUROPEAN FEDERATION.

Another German professor is just reported as believing that Europe will be forced into an economic federation to withstand the United States. His plea recalls an interesting study by the Russian Novikoff of "United Italy" as a model for his cherished plan of European federation. His article appeared in a recent number of the *Vita Internazionale*, and the writer begins with a bird's-eye view of Italy about the middle of the fifteenth century. The twenty states into which that country was divided resembled the division of the modern political states of Europe in their varying differences as to wealth, power, civilization, and geographical extent. The kingdom of Naples, with its extensive boundaries, but an archaic and unprogressive government and a population miserably circumstanced despite a fertile soil, greatly resembled modern Russia. The Florentine republic derived its immense power from its wealth and its industrial and commercial conditions. It was the centre of active capital, not less than of art. Its resemblance to the France of to-day is striking. The duchy of Milan in the north, with its rich and well-cultivated Lombard fields and the constant conquests of its rulers, the Visconti, occupied in Italy a position not unlike that of Germany in the Europe of to-day. On the other hand, Venice, whose strength lay in its sea power, bore a strong resemblance to modern England, while the Genoese Republic, in its small size, its vast possessions, and its important commerce, reminds us of modern Holland. These, with the Papal States, constituted the five "Great Powers" of Italy, around which the others gravitated.

The political tendencies of these Cinquecentist states of Italy, whether republican or monarchical, were all towards territorial expansion or conquest, which is the political spirit of modern Europe. France looks longingly to the Rhine; Austria to Servia and Macedonia; Germany has her eyes on the Baltic provinces, which are Russian, and Russia hers on Galicia, which is Austrian. Such a spirit of expansion, in the fifteenth century as to-day, sought an outlet in distant places whenever checked at home. Venice and Genoa fought their hardest fight for the commercial supremacy of the Black Sea, on the economic sophistry, so honored even in our time, that the prosperity of one people can be achieved only by shutting off competition and causing detriment to another. Hence to-day we see Europe fighting for the markets of the East.

Territorial expansion at home, on the part of the larger states of Italy against the smaller ones, was checked by the same method which we call the "balance of power" in European politics. When the Visconti sought to extend their dominions, they were met by the coalition of Venice, Florence, Savoy, and Naples—the same in essence as that of Prussia, Austria, Russia, and England, which, centuries later, curbed the ambitions of France. By 1450 it became clear that there could be no "universal monarchy" in Italy, as no single state had the power to conquer the others. Thereupon wars of conquest, as was natural, ceased. A sort of equilibrium was tacitly established, and the conquest of the weak by the strong, such as that of Siena by Florence, became more and more difficult. A similar condition was reached by Europe about 1870, when its component parts seem to have settled into irreducible units. Through the necessities of the balance of power, none of the great states can ever hope, and hence none aims, to absorb the lesser ones.

With the elimination of the forces of territorial expansion at home, the Italian states after 1450 began to develop friendly relations among themselves. Means of communication in the peninsula increased, commerce became diversified, and capital circulated more widely. Artists and literary men travelled from place to place. Italy had but one literary language and a common civilization. Hence grew the feeling that Italians were all bound together by a community of political, intellectual, and economic interests which distinguished them from other people, such as the French or the German. We see a similar condition in modern Europe. There is to-day an enormous exchange of merchandise and capital among its states. Men and ideas circulate rapidly. It takes about as long to go from London to St. Petersburg, Vienna, or Berlin to-day as it took in the fifteenth century to travel from Venice to Milan, to Florence, or to Rome. Likewise, all Europe has a sense of solidarity in its common civilization which differentiates it strongly from the Asiatic nations.

It must be remembered, however, that though bound together by intellectual ties, the Italians of the Cinquecento had no thought and no desire for political union; and, indeed, looked upon such a possibility as a great calamity. It was an age of brute force, which could not imagine political unity except by the Roman method of conquest and the consequent destruction of liberty. Moreover, great lovers of art and science as they were, they had learned that violent annexation always resulted in the death of intellectual culture. But the day came when Italians saw that their hope of progress and greatness lay in the complete union of their peoples. At a fearfully bloody cost this was obtained, and modern tendencies helped to fuse the five great powers of Italy into one. Has such union resulted in those evils which her statesmen of the Cinquecento saw in such an event? Venetian and Genoese ships carry their commerce without detriment to each other, and each city has advantages of its own as a port of entry to the benefit of both. Nor has the much dreaded abolition of customs duties between Italian states affected the national production. Tuscany, Piedmont, and the other principalities endeavored when they were separate entities, by governmental means, to diminish imports and increase exports. Who regulates commerce there to-day? Economic laws, which work magnificently and which increase the national wealth.

The statesmen of Europe to-day are troubled by the fears of their Cinquecentist brethren in Italy. They imagine that European federation will mean the annihilation of the liberties of each state; that the establishment of juridic relations between them will be the beginning of the end. What, asks Novikoff, made Italy one? It was that the ideas of the fifteenth century gave way to better ones. When the foreign invaders brought destruction into their land, patriots and statesmen understood that, if Italy had been united, this could never have been. This idea gradually became a passion and ideal of the people, and Italy was made one. So will it be, Novikoff claims, with European federation. The misery of the proletariat will be found remediable only through the union of civilized peoples. Such union, however, will not be—and no reasonable man would wish it—on such intimate lines as that of Italy. "It will not be a 'Pan-European monarchy,' but a federation in which national characteristics of language, customs, religion, law, literature, and art will mean only the establishment, outside and above the various national governments, of a common institution which will assure the independence, the security, and the welfare of all states."

EDUCATION IN THE PHILIPPINES.

In a recent number of the *Independent* Mr. James A. Le Roy, private secretary to Professor Worcester of the Philippine Commission, makes an authoritative concise statement of what has been attempted and what accomplished among the Filipinos along educational lines. This is the twelfth month since eight hundred American teachers began the work of making English the national language of the Filipinos. To expect great results in this short period would be to demand the impossible, even if the undertaking were an easy one. But so important an educational enterprise will repay watching at every stage of its progress.

Dr. Atkinson, the "General Superintendent of Public Instruction," early divided the archipelago into eighteen districts for the purposes of his highly centralized school system. Each one of these divisions is presided over by a trained educator from the United States, who is in turn at the head of a cen-

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tralized free public-school system. Commissioner Bernard Moses is Secretary for the Department of Education, and therefore the supreme head in matters scholastic. But Dr. Atkinson outlines the courses of instruction and determines the kind of school buildings to be constructed, while his division superintendents name their teachers and fix their salaries. Some attempts have been made to give the Filipinos representation in an advisory or auxiliary way by appointing two or three in a district to places on local school boards. The central Government assumes a large share of the cost of the system, and pays the American teachers at the rate of $1,200,000 a year, while it distributes English readers, geographies, copy-books, arithmetics, slates, United States flags and halliards, and many other incidentals of education in wholesale lots. The towns must supply the buildings and furniture and pay the native teachers their modest ten or fifteen dollars a month, which are received without complaint of the higher salaries of the American pedagogues.

The latter spend four hours a day in teaching the children—largely through the sign language, we presume—give one hour of instruction to the native teachers, and instruct night schools in which governors of provinces, presidents of towns, and all classes are found enrolled. In Manila the five night schools have an attendance of over 2,000 an evening, and the enrolments of all the schools increase steadily, despite the statements in the publications of the friars that the United States is spending its money for nothing. It is noteworthy, too, that Dr. Atkinson finds the Filipino children "unquestionably quicker to learn on the average" than American children, which is largely due to their maturing so much earlier. But the attendance in the day schools leaves much to be desired, for "crops, weather, pupils' disinclination, or parents' wants" are responsible for many absentees—some 60 per cent. of the total enrolment at times.

Dr. Atkinson has wisely not attempted to start more than one high school until his primary schools are well under way, despite the fact that what the Filipinos cry for is colleges and universities. "There is not yet," Mr. Le Roy explains, "a general and intelligent comprehension of popular education, of the genius of a republican free-school system." But one grammar or high school has begun work in Manila, and others are being started or planned in the various provincial capitals. Every school is to have some manual training, and a manual training institution in Manila is to be under the charge of a special superintendent already on the ground. Agricultural schools, too, are planned. In short, "the aim is to bring the Philippine educational system eventually into harmony and affiliation with our system at home," and it is plain that the frame of such an educational structure is being rapidly erected.

To many people, Mr. Le Roy says, the ultimate success of the undertaking would seem to lie in the solution of the question whether the Malay mind has or has not definite limitations, and whether its processes are the reverse of our own, as is contended, or the same. Dr. Barrows, one of the American officials, speaking for the Manila native instructors, says: "I am confident that they will shortly be found to be a competent and deserving band of teachers." To us, however, the really vital question is whether the whole attempt to force the language of the Anglo-Saxons upon the Filipino people is not, to speak plainly, a farce. While ready to concede altruistic motives to the Administration in rushing its eight hundred American teachers to the Philippines, we must none the less challenge its wisdom. Mr. Le Roy cites the fact that, after 300 years of Spanish rule, only 5 per cent. of the civilized natives use Spanish in their homes, as an argument against attempting to teach the Filipinos through a Latin tongue. In his 'Psychology of Peoples,' written before Dewey sailed into Manila Bay, Gustave Le Bon examines every historic instance in which the grafting of the language of a masterful people upon a weak one has been attempted. "The most powerful means of action at the disposal of Europeans—education, institutions, beliefs," he declares, were absolutely inefficacious "as a means of changing the social state of the inferior peoples." He then says:

> "Since all the elements of a civilization correspond to a certain well-defined mental constitution created by heredity in the course of a long past, it is impossible to modify them without changing the mental constitution of which they are the outcome. Such a task is beyond the power of conquerors, and can be accomplished only by the lapse of centuries. We have shown that it is only by a series of successive stages, analogous to those traversed by the barbarians who destroyed Græco-Roman civilization, that a people can rise in the scale of civilization. If it be sought, by means of education, to spare a people these stages, all that is done is to disorganize its morality and its intelligence, and to reduce it in the end to a level inferior to that it would have reached if it had been left to itself."

It must be noted, too, that the English have, neither in Egypt, in India, nor in South Africa, attempted to force their language on the peoples under their control. Even the Boers are to be allowed to keep their form of speech and to have their Dutch teachers and schools. In our own Porto Rico we have built up and encouraged the Spanish schools, while giving opportunities to those who desire to acquire English. In a few years it will be possible to see whether in turning our back on these examples, instead of going more slowly and educating the Filipinos in their own tongues, we have been able to demonstrate our ability to succeed where all other conquering nations have failed.

THE ART OF UNLOADING.

Ordinary people may be excused for a certain bewilderment in contemplating the operations of "high finance" nowadays. Even a plain man can understand what Disraeli called "the sweet simplicity of the three per cents"; but when it comes to such complicated flotations of variegated securities as we are now seeing every day, the enormous mass of them, with their intricate methods, might well make the observer cry out, with the seller of revenue stamps who was perplexed at Mr. Gladstone's alterations of the law, "He is too much for my head." Yet the patient spectator gets now and then a gleam. He perceives a sort of *rationale* running through all the manipulation of watered securities. Perhaps he cannot quite put the thing in words himself, but he joyfully sees the point when some veteran banker or experienced broker tells him privately, "Yes, my son, you are on the right track. The whole art of hundred-million finance is the art of unloading."

As razors of the tale were not made to shave but to sell, so the highly capitalized industries of the day are primarily intended to unload. Only last week, for example, we read of the successful disposal of the Bethlehem Steel Company to the United States Shipbuilding Company. We are not bound to accept the published figures of the sale as literally correct. The water may have been 40 or 60 per cent., the paper profits $5,000,000 or $20,000,000; the principle remains the same. It is, that the owner of the Bethlehem Company did not acquire it to hold or operate, but to dispose of. His original intention, unless all the reports at the time were misleading, was to unload it on the United States Steel Corporation. But *dis aliter visum*, which, being interpreted, means that Morgan would not have it. Thereupon, the ingenious seller discovered that the corporation which really needed his plant was the Ship-building, not the Steel Trust. Mr. Schwab cleverly adopted the verse of Matthew Prior, with slight alterations, and sang:

> "The merchant, to secure his treasure,
> Conveys it in a borrowed name;
> The Steel Trust serves to grace my measure,
> But Ship-building's my real flame."

But, of course, the final unloading has to be done on the investing public, and there's the rub. It is all very well for corporations and banks to pass on the inflated securities from one to the other, but all is in unstable equilibrium unless a final resting-place be found in the small purchaser, who cannot, in turn, unload. So the great quest of speculative finance is the private investor: the widow with small savings; the clergyman with a tidy sum laid up for a rainy day; the executor with trust

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funds to place where they will yield a secure return for the orphans under his guardianship. "Oh, that I knew where I might find him," is the sigh of the would-be unloader, longing for the small buyer in great numbers but not of too great perspicacity. The art of running him down, of soothing him, and of inducing him to take a part of the load on his unsuspecting shoulders—he who has thoroughly mastered that strategy is the true Napoleon of finance, for he alone is in a position to reap the ultimate fruits of victory. Of what avail is it to have heaps upon heaps of common stock, which you got as a bonus, unless you can unload?

Unfortunately, there are sometimes too many unloaders. This leads to very curious results. Concerns with much watered stock which they are anxious to part with, have been known to say hard things of new consolidations that suddenly come forward to throw their fresh mass of securities upon the market. It is like confusing gudgeons with too great a profusion of bait. How can the stupid creatures be expected to bite if they see tempting morsels dangled on every side? The suddenly conservative views about the folly of overdoing the business, which some speculators have developed, are not a little comic. They are indignant at the reckless overcapitalization of other enterprises, as long as their own diluted stocks remain unsold. They are eloquent on the insensate course of disturbing the money market, and straining the absorptive power of the purchasing public, by attempting to float fresh millions of securities before their own are unloaded. Such jealousies are, however, natural in the celestial minds of promoters. When they fairly jostle each other in their eagerness to find a safe place to dump their loads, they can scarcely be expected to agree like birds in their little nest. All that we say is that if these recriminations between the loaded are leading to sounder financial views, a general breakdown in the vast plans of unloading (and it is not impossible) would do still more to promote saner and more stable conditions.

AIDS TO GENTILITY.

Prof. William James, in his recently published Gifford lectures on 'The Varieties of Religious Experience,' reduces the typical religious experience to the following ultimate formulas:

> "(1.) An uneasiness.
> "(2.) Its solution.
> "(1.) The uneasiness, reduced to its simplest terms, is a sense that there is something wrong with us as we naturally stand.
> "(2.) The solution is a sense that we are saved from the wrongness by making proper connection with the higher powers."

Since receiving a three-volume work on 'Correct Social Usage' and perusing the circular of the New York Society of Self-Culture, which publishes this treatise and issues certificates of membership at a price, it has come home to us forcibly that the processes of social and of religious regeneration are strikingly similar. We proceed, in the interests of both sciences, to develop the analogies. Perfect frankness requires us to state at the outset the single striking difference between social progress as displayed in the circular before us and religious progress as analyzed by Professor James. He represents man as feeling spontaneously an "uneasiness," and as trying to strike hands with the "higher powers"; in the case before us it is the "higher powers" who try to produce "an uneasiness" among the socially unregenerate, and to seek a connection with the uneasy which is symbolized in possession of the book and in membership of the New York Society of Self-Culture. Since, then, the initiative comes from these higher powers, their authority should, first of all, be weighed.

A very little scrutiny suffices to establish it beyond cavil. Of the sixteen authors of 'Correct Social Usage' only two are men. But one of them is "the best dressed clergyman in New York and Newport" (evidently two shrines) "and one of the lineage aristocrats of America"; the other is "a New York clubman and the famous 'Him' of *Vogue*." What mythus lies *perdu* in this "Him" we must, pending further investigation of the deeper mysteries of this polytheism, decline to elucidate. That it is a most respectable one, the more circumstantial description of the feminine higher powers fully assures us. One is a "dictator of social form," another is a "poet of the household," a third a "famous woman orator," still another a "famous author, poet, and interpreter of human nature." Finally, to shorten the list, one is the "leader of the musical smart set in New York." Enough is said to prove that this cult has higher powers of no mean authority.

The method by which the higher powers bring about an "uneasiness," which in turn induces a desire to become possessed of 'Correct Social Usage' and to be enrolled under the banner of self-culture, is notable for its simplicity and directness. The Society publishes, immediately before the details of its certificate and fees, an elaborate *questionnaire*, with the challenge: "Can you answer these questions correctly? Try." The implication, which he who runs may read, is: If you can answer all these questions, you are a just person who needs no repentance—*anima naturaliter urbana;* if you cannot, you need the aid of the higher powers. The whole process is not unlike what the Puritans and their descendants call "searching of soul." A thoughtful reading of these questions is an infallible purge for social pride. "If one of your family should die, do you know how you should want the funeral conducted?" Few could answer this on the spur of the moment, and the late Judge Hoar's cynical solution of staying away, but "approving of it heartily," cannot be admitted by a pantheon which includes "a poet of the household." Again, "If an accident should take place during a dinner, would you know exactly what to do and say?" He who in this case trusts in his powers of impromptu epigram might well ponder if he can confidently answer this question, "Do you know just what to do to appear in public to the best advantage?" But are not the real miseries the little ones? How shall one facing alluring blanched stalks coldly decide whether asparagus is or is not "a finger food"? It is at a pass like this that only the "higher powers," the three-volume work, the certificate of membership in the Society can relieve that awful "uneasiness." And if any "lineage aristocrat" believes herself exempt from the submission in which the humble find lightness of heart, let her honestly ask herself, "Do you know the art of making every one happy at your social affairs?" The haughtiest, we venture to say, cannot face this question for a season of "social affairs" and remain careless of the appeal of the New York Society of Self-Culture. How otherwise shall she learn that "a host or hostess is privileged to introduce himself or herself, at a ball or reception, to a guest who appears to be shy or lonely"?

But it is pleasanter to dwell upon a perfected state than upon the heartrending processes which may have led thereto. In the world generally, a woman favored at a cotillion is liable to shout, chant, sing, snarl, vociferate, intone her thanks. In the world of "correct usage," a woman "murmurs her thanks on receiving a favor." In the substrata of society the dancers are often brutalized by some violent leader. How different in the world to which we all aspire!—"Only an amiable and authoritative person should attempt to lead a german. The dancers must be kept in bounds, but they must never be rudely commanded, rebuked, and pushed about." Here is, indeed, balm for bruised souls. It is only in this world of self-culture that complete self-approbation triumphs over all material infelicities—that, after a musicale, however cacophonous in execution, "the guests wend their ways homeward with the consciousness of having attended a swell entertainment." It is only there that "the correct position at table," which "brings the waist line within eight or nine inches of the board," is faithfully practised.

Even more engaging than the high standard which the Society for Self-Culture sets for itself is its genial willingness to admit good in other men, and its generous hope that, through its own

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agency and the "uncovenanted mercies," we are all being raised to a higher plane of social consciousness and conduct. Says "the best-dressed clergyman in Newport and New York": "The *bon mot* I once heard uttered in the Waldorf-Astoria" (apparently the temple of the cult) "that a New Yorker could, at a glance, tell a man from the provincial cities by his hat, is, I am happy to record, growing every day more untrue."

COEDUCATION AT THE UNIVERSITY OF CHICAGO.

CHICAGO, August 17, 1902.

The discussion which for some months has been agitating the University of Chicago in regard to the status of women in that institution, is of more than local or ordinary significance. While every institution of learning has, of course, a general right to regulate its policy and internal affairs in its own way, without particular accountability to the public for its decisions, its attitude on certain subjects is bound to become, whether it will or not, more or less a matter of public concern. In the case of the few great universities, particularly, decisions on controverted points, or on matters in regard to which the public mind happens to be sensitive, have an influence on educational methods and ideals far beyond the limits of the institution immediately involved. The University of Chicago has legitimately sought such a position of influence from the beginning, and it cannot avoid the consequent responsibility now that it faces, in a matter of peculiar importance, something very like a crisis.

When the plans of the new University were first made public, a dozen or so years ago, the announcement that the charter made provision for furnishing "opportunities for all departments of higher education to persons of both sexes on equal terms," caused widespread satisfaction among the friends of higher education for women. Further, while not disparaging the work of colleges exclusively for women, or ignoring the weighty reasons, principally financial, which had led Harvard and other older institutions to attempt a solution of the problem by means of an "annex" system, there was a tolerably general feeling that no new university, particularly in the West, could be established on any other basis than that of coeducation. The course of the University of Chicago, so far at least as the public had knowledge of it, was from the first such as to inspire the belief that coeducation, fundamental in its theory of education, was sincerely accepted as both right and expedient. No distinction was made between men and women in any department or line of work, while the few regulations for the social intercourse of the two sexes were merely such as obtain among intelligent and cultivated men and women everywhere.

After ten years of successful operation, the University finds itself in the peculiar position of questioning the wisdom of further university coeducation, and of seriously proposing to substitute, for a part of its work, something akin to the "annex" system. The question seems first to have come before the Senate, some months since, in the form of a tentative inquiry as to whether a gift of money for the erection of a quadrangle for women, with the understanding that the women should be therein separately taught, ought to be accepted. Naturally, the Senate did not take kindly to action which might be construed as an acceptance of a bribe. Thereupon the Trustees, not satisfied, apparently, with the way in which the question had been raised, requested the Senate—the highest academic body of the University—to consider the question of educational policy involved in the inquiry. The discussion in the Senate developed from the first strong and earnest opposition to any change in the existing system. In order, however, that the expression of opinion might be general, the matter was referred to the Junior College faculty—the work of the so-called Junior College corresponding to the freshman and sophomore years of the ordinary college course. If the experience of coeducation had been so unfavorable as to justify the University in seriously considering doing away with it, the evils, it was thought, would probably be most manifest in the younger classes.

The consideration of the question by a committee of the Junior College faculty resulted in the submission of two reports. The majority recommended "that, in the development of Junior College instruction, provision be made as far as possible for separate sections for men and women," while the minority recommended "that the system of coinstruction be continued as heretofore." The vote as announced by President Harper was 17 to 11 in favor of "segregation," as the proposed separation of the sexes was called. By a vote of 24 to 7, however, the Congregation, an advisory body composed of the faculties and delegates from the alumni, disapproved the action of the Junior College faculty; but a reconsideration by the latter again sustained "segregation," this time by a vote informally announced as 25 to 18. The Senate, after further serious debate, decided to take its vote by mail, in order not only to reach members absent on vacation, but also to give each member an opportunity to explain his vote in writing. The result of this vote, which was to be completed July 25, has not been officially announced, but is understood to have been largely in favor of separation.

In a circular of protest issued by two representatives of the Chicago alumnæ of the University, a strong reflection is made on the action of President Harper in connection with the first vote of the Junior College faculty, June 14. The circular says:

"The committee's majority report was disapproved by a vote of 19 to 14. After the adjournment of the meeting, President Harper spoke to two members of the faculty, and their votes were then changed from negative to affirmative, making the vote 17 to 16 still against separation. President Harper himself then voted, and threw out the opposing votes of six other persons. This was done on the ground that they were disqualified because they were on one-year appointments only—a rule of the University, so far as can be ascertained, never before enforced. The President then, several hours after adjournment, announced the final vote as 17 to 11 in favor of separation of sexes."

The implication that President Harper juggled with the vote in order to secure a result favorable to his side may, it is to be hoped, be dismissed without serious comment. The rejection of votes was not solely upon the ground complained of, and was in apparent accordance with a published rule regulating faculty membership. It must be said, however, that while the action of the President appears to have been technically justifiable, the procedure was unusual, and the circumstances such as necessarily to leave an uncomfortable feeling.

With President Harper, who has had a greater opportunity than any other university president has ever had to form an institution after his own heart, now favoring "segregation," and using all his influence to bring it about, one is naturally curious as to the reasons which are thought to dictate so great a change. If one looks only at the history of the University during the ten years of its remarkable existence, it must be confessed that satisfactory reasons are hard to find. It is true that the women students at Chicago have increased in numbers proportionately faster than the men, but it requires a vivid imagination to see, in view of all the circumstances of the case, any danger of a "feminization" of the institution. If such a process has actually begun, those who fear it have been not only singularly slow in discovering it, but singularly unsuccessful as well in pointing out its tangible signs. In matters of scholarship the women have continued to prove themselves at least the equals of men, in the same subjects and grades, while the scholarly standards of the University show as yet no signs of decline. Throughout the University there is a vigorous and refreshing spirit of work on the part of men and women alike. As to moral deterioration, that, happily, may be dismissed at once. The University of Chicago has had neither suspicions nor scandals.

In the list of reasons for "segregation," most of them either trivial or of temporary importance, it is difficult to see any other clear indication than that of fundamental opposition to coeducation *per se*. The advocates of the change, to be sure, are insistent that they feel no such hostility, but it is noticeable that there has thus far been a dearth of arguments capable of adequate justification on other grounds. Naturally, therefore, the affirmative argument lacks novelty. True, it is urged that "segregation," being confined to the students of the Junior College, will affect but a comparatively small part of the student body, and that coeducation will still obtain in all the more advanced courses and departments. It is much to be hoped that such a prophecy—for so it must be regarded—will prove true, and that the separation of the sexes now proposed will not later be urged for other departments also. There are not wanting, however, those who fear that the present movement will prove to be only an entering wedge.

With the final vote of the Senate, already referred to, the decision of the vexed question is now in the hands of the Trustees. That there is among them a sharp difference of opinion seems to be generally understood, but a decision in favor of "segregation" is probably to be looked for, unless action can in some way be deferred. The fact that "segregation" is the policy of the President will, of course, have great weight, as it doubtless has had weight in determining the action of the faculty. Neither the Trustees nor the President,

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however, have been left without enlightenment. Numerous petitions from graduates and friends of the University against separation have been sent in, together with a memorial signed by fifty-eight members of the faculty, including a number of heads of departments, asking for time for further consideration. The feeling of the women students is naturally bitter. It is significant that, in this so grave a matter, no official statement of the grounds of the proposed change has yet been offered by the authorities of the University.

In estimating the importance of such decision as may be arrived at, the peculiar position occupied by the University of Chicago must not be forgotten. The range of influence of the University is now enormously wide, particularly in the central West, Northwest, and South. Outside of the Atlantic Coast, the broad fact of the case is, that public opinion overwhelmingly favors coeducation, and President Harper gauged public opinion correctly when he built his great institution on a coeducational basis. An abandonment of this position, after ten years of successful operation under it, by the university which is unquestionably the most influential educational institution in the West and South, would be a backward step of serious moment, not because it would jeopardize coeducation, but because it would almost certainly be attributed to unworthy motives. At present the University stands for education in the sense of sound scholarship and practical serviceableness to the community. It has not as yet, however, won great social prestige, nor does it draw largely from those (particularly young men) who go to college mainly for social reasons. It is broadly hinted in Chicago that the itching desire to cut more of a social figure, and to secure in consequence a patronage, in students and money, not so easily obtainable under present conditions, has had something to do with this sudden change of front in the matter of coeducation. Yet every one who knows anything about the interior life of many Eastern institutions knows how deadening is the effect of wealth and "society" on the intellectual tone and moral robustness of the student body. In the case of the University of Chicago the ascription of motive, at the present stage of the controversy, can be only conjectural, but it will be lamentable if the University, beguiled from an allegiance no less imperative now than a decade ago, unwittingly joins the ranks of those institutions of learning in which other interests than those of scholarship have chief place.

THE MEMOIRS OF AIMÉE DE COIGNY.

PARIS, July 29, 1902.

Poets have the privilege of conferring immortality. André Chénier, in a single poem, "La Jeune Captive," conferred it on a young woman, Aimée de Coigny, who was shut up with him in prison during the Terror. Among the last victims of the bloody period which preceded the downfall of Robespierre, few deserve more regrets than the young poet who united a sort of Greek purity and charm with modern ideas. Chénier, as a poet, always reminds me of a painter, Proudhon, who, like himself, combined all the charm of the expiring eighteenth century with a classic and Greek ideal of form and beauty. The "Jeune Captive" is known by heart by every schoolgirl and student in France:

"L'épi naissant mûrit, de la faux respecté;
Sans crainte du pressoir, le pampre tout l'été
Boit les doux présents de l'aurore;
Et moi, comme lui belle, et jeune comme lui,
Je ne veux point mourir encore."

When Chénier wrote these lines in the prison where he met Aimée de Coigny, he thought she would soon be brought to the scaffold. Aimée was saved, and survived him. The legend, says M. Étienne Lamy, who has just published the 'Memoirs of Aimée de Coigny,' "is fairer, as usual, than history. The 'young captive' was a young woman who had been married for eight years; she did not mount the scaffold, and she died in her bed in 1820."

Aimée de Coigny was married in 1784, at the age of fifteen, to the Marquis de Fleury, who was a month younger than herself, and who soon afterwards became Duke de Fleury. Marriage ties were very light at the time, and the Duchess de Fleury enlisted among her lovers the famous Lauzun and Lord Malmesbury. The Duke de Fleury emigrated at the beginning of the Revolution; the Duchess fled first to London, where she found Lord Malmesbury. Lauzun had become Gen. Biron. He commanded French troops on the Rhine, but he kept up a correspondence with Madame de Fleury.

In January, 1793, in the very midst of the Terror, the Duchess returned to Paris, in company with Malmesbury, who, after having been arrested and set free, thought it wiser to return to London. Madame de Fleury had been secretly confined in England, and returned to Paris after her confinement (the child did not live). She did not much miss Malmesbury, but sent letter after letter to Lauzun, asking him for his protection; he needed protection himself, and left her letters unanswered. "Such was," says M. Lamy, "the ugly end of their passion; begun in folly, it ended in selfishness which exhibited the hypocrisy of the woman, the brutality of the man. They both threw a last look of contempt on each other. They had no more to say to each other." These few lines will perhaps give you an idea of the not unpretentious style of the editor of the 'Memoirs of Aimée de Coigny,' who was certainly not marked out by his earlier writings, which are of a very severe character, as the biographer of a very light woman.

Lauzun died at Montrouge on the 1st of January, 1794, at the age of forty-six. Madame de Fleury remained alone. She was arrested on the 4th of March, 1794, and taken to the prison of Saint-Lazare. Chénier had been arrested ten days before her, and was for four months her companion in captivity. Did he fall in love with her? Did horror of the present, and the almost certainty of coming death, inspire one of those sudden and unexpected passions which become all the more violent as their time is measured? Who knows? The famous poem of "La Jeune Captive" sheds no light on this point; it is the mere expression of immense compassion. Chénier had an interesting and very intellectual face, but he was not handsome. The Duchess de Fleury was less occupied with him during her captivity than with the young Montrond, who was twenty-four years old and had the reputation of an "homme à bonnes fortunes." Montrond (who became almost famous afterwards as a confidential instrument of Talleyrand) took the best means of saving Madame de Fleury and himself. They were both, with Chénier, on the famous lists of Fouquier de Tinville. With a bribe of a hundred louis, Montrond obtained the erasure of Madame de Fleury's name and his own; Chénier's remained on the list.

Four months afterwards Montrond married the Duchess de Fleury, who was officially divorced from her husband, still living among the *émigrés*. Montrond was a poor gentleman of Franche-Comté and was happy to attach himself to a great family and a large fortune. He was just the man for the régime which followed the Terror, a man of pleasure, without principles, ready for anything. He introduced his wife to the new society made up partly of politicians, army contractors, speculators, partly of some remains of the old régime. His scepticism was appreciated by Talleyrand, and he became one of his tools. Aimée de Coigny seemed to have a vocation for infidelity; she tired soon of the impertinence and scepticism of Montrond. Orleanist with Lauzun, aristocratic with Malmesbury, she became republican with Garat, a member of the Tribunat. She did not do things by halves, and went boldly to live with him. She had hardly been a month or two with him when Bonaparte turned him out of the Tribunat. Garat was but a poor actor, fond of repeating phrases of Rousseau's 'Contrat Social'; when he had to leave the stage, he was soon forgotten. Aimée remained with him six years; he first tired of her, and abandoned her, who had believed in him, had considered him a civic hero, capable of resisting the tyranny of Bonaparte. Garat was a very ordinary man, whose name is now known only by those who are intimate with the political history of the first years of the nineteenth century.

The Marquis Bruno de Boisgelin, captain of dragoons in 1789, had emigrated and returned to France during the Consulate. He was, in 1812, a man of forty-five years, of a fine countenance, an open intellect, and a noble character. Aimée de Coigny made his acquaintance; they soon became very intimate, and Boisgelin became the successor of Garat. The 'Memoirs' are wholly occupied with him; there is no mention in them of his too numerous predecessors. These 'Memoirs,' strange as it may seem, are almost entirely filled with political considerations. They begin with a sort of philosophy of the French Revolution. Aimée forgets what she has suffered from it, and seems to think only of what France has suffered from the old régime. Boisgelin was very hostile to Napoleon; he remained a royalist at heart, though he felt that a restoration of the monarchy could not be a restoration of the old régime. "At the rate things are going," he said one day (during Napoleon's expedition in Russia), "the whole world will fall upon us, and who will support us? What shall we do with the vanquished hero?" Talleyrand was no longer in favor; he was discontented. He knew Aimée de Coigny well, but he spoke little of politics to her. She understood his silence, however. "If Talleyrand said that speech was given to man to conceal his thoughts, he proved that, in order to make his thoughts understood, silence sufficed to man."

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After the retreat of the Grand Army from Russia, Talleyrand became bolder. In a moment of confidence, he said to Aimée de Coigny:

" 'We must destroy him [meaning Napoleon], never mind how. . . . This man is no longer good for what he might do; his period of strength against the Revolution is passed. . . . He has destroyed equality—that is well; but liberty must remain to us; we must have laws. With him, it is impossible. Now is the time to upset him. You know the old servants of liberty, Garat and others; I can bring over Sieyès. We must rekindle in them the thought of their youth; it is a power. Their love of liberty may return.' 'Do you expect it?' I said. 'Not much,' he replied; 'but we must try.' "

Napoleon came back from Russia, and arrived at the Tuileries. Talleyrand became silent again. Madame de Coigny's visits to him recommenced only in 1814, when Napoleon was entering on the campaign of that year. One day, Talleyrand said to her: "Madame de Coigny, I am willing to have the King, but . . ." She threw herself on his neck, without letting him finish.

" 'Well, Monsieur de Talleyrand, you save the liberty of our poor country by giving it the only way of being happy—with a fat and feeble King who will be obliged to grant and to execute good laws.' He laughed at my enthusiasm, and then said to me: 'Well, I am willing, but I must let you know how I stand with that family. I could accommodate myself tolerably to M. the Count d'Artois, because there is between him and me something which would explain much of my conduct. But his brother does not know me at all: I don't want, instead of thanks, to expose myself to a pardon or a justification. I have no way of reaching him.' "

Here Madame de Coigny interrupted him, and told Talleyrand that M. de Boisgelin was in correspondence with the King, and had just written a long letter to him; would Talleyrand consent to hear it? He consented, fully approved the terms of the letter, and recommended a continuation of the correspondence. The 'Memoirs of Aimée de Coigny' were written chiefly to show the degree of collaboration which she and M. de Boisgelin had in the restoration of the Bourbon family; they throw some light on Talleyrand's personal sentiments and action, and in that respect they may be considered an historical document.

Madame de Coigny, when she wrote the 'Memoirs,' probably intended to add much to what is now given us by M. Lamy. We do not know for what reason she abstained from expressing her views on the early years of the Restoration. Perhaps it was because Boisgelin had ceased to see much of her; he had become a peer, and was a favorite at court: in working for the King, Madame de Coigny had worked against herself. She was a divorced woman, and divorces had been abolished; she was a free-thinker, and the Church had become dominant; people remembered her past life, and she did not find in the new court the indulgence of the Revolutionary times.

Correspondence.

THE STUDY OF HISTORY IN THE SOUTH.

TO THE EDITOR OF THE NATION:

SIR: Let me, in thanking Professor Dodd for his kind words about my professorship of English at Randolph-Macon College, set him right in one statement. It was not "from this school," founded in 1870, "that the University of Virginia," in 1882, "secured its first professor of English." That honor was not mine.—Yours truly,

THOS. R. PRICE.

LLWYNDÉRY, LEWISBURG, W. VA.,
August 15, 1902.

TO THE EDITOR OF THE NATION:

SIR: The letter on "The Status of History in Southern Colleges," in your issue of August 7 last, is a beautiful example of writing history from inner consciousness without troubling about the facts. If Professor Dodd's words mean anything, he says in his third and fourth paragraphs that, before 1860, no Southern educational institution "had ever given any systematic courses of instruction in history." If he had looked into the State histories of education issued by the United States Bureau of Education, under the editorship of Prof. H. B. Adams, he would have found that Professor Adams says (p. 55, No. 1 of series) the following as to history in William and Mary College about 1830:

"Professor Dew gave the most thorough and comprehensive course on history of which the writer has found any record during this early period. When most colleges were teaching the subject merely by text-books and chiefly along classical lines of study, this man was lecturing systematically to his classes upon the Laws, Customs, Manners, and Institutions of the Ancient and Modern Nations."

If Professor Dodd had consulted the monograph on South Carolina, he would have discovered that the great publicist Lieber was elected "professor of history and political economy" in the South Carolina College in 1835 (p. 173). It is proper to point out that Professor Adams uses the term "systematically" for identifying the very thing that Professor Dodd asserts was not then to be seen in the South.

Again, the latter puts forward the positive claim that Trinity College, N. C., established in 1892 "the first independent department of history in the South." The catalogue for that year contains the "Professor of History and Political Science." This is the very same phrase used in the South Carolina College announcement for 1885-86. Whatever interpretation may be placed on the words, the South Carolina College is several years ahead.

Professor Dodd attributes this action of Trinity to the graduates of the Johns Hopkins University, who, "in a few years" after 1880, "began to clamor for the creation of chairs of history." We will let his "few years" run up to 1889. If he had turned to the Hopkins annual Register, he would have noted that, up to that date, there was one Hopkins doctor of history in Southern colleges below the Potomac. True, he was a large, hearty Kentuckian, and could have made a lot of noise if he had tried, but we must admit a case of terrible strain somewhere, either on his voice or on language, to say that he, alone, could raise a clamor over twelve or fifteen States.

If there is any "magazine of history and biography" in North Carolina, it is to be hoped that Professor Dodd will give the address of the publisher. It is hoped, also, that he will show what critical work has been done by that "coterie of competent critics" in Alabama, and will state his basis for classifying Southern institutions as "universities" and "colleges." So far as is generally known, no principle of division between the two has ever been found. Strictly speaking, the South has no university.

An earnest range over the general history of education in this country would have shown him many periods of "backwardness"—one in mathematics, one in English, one in modern languages, one in chemistry, one in physics, one in geology, one in biology, and even now one in experimental psychology. He could have hit upon the same explanation in the main for them all—that it is a matter of means; when the colleges have more money they get more chairs and more teachers.

C. MERIWETHER.

WASHINGTON, D. C., August 11, 1902.

[To save time, we submitted Dr. Meriwether's article in the proof to Professor Dodd, whose reply we subjoin.—ED. NATION.]

(1.) Both Professor Dew's lectures (in book form) at William and Mary in 1830 and Professor Adams's account of them were before me when I prepared the article to which exception has been taken. The very title of Dew's lectures (upon "The Laws, Customs, Manners, and Institutions of the Ancient and Modern Nations") is enough to raise serious question as to their scientific value, and a close examination of them convinces me that the lectures were directed mainly against the tariff policy of our Government. I do not question the statement of Professor Adams that "Dew gave the most thorough and comprehensive course on history" then being offered in the South; but it was not scientific history, which is clearly the contention of my article. Professor Holmes, of the department of history and literature of the University of Virginia, would deserve to be mentioned if the work of Dew should rank so highly. Neither Dew nor Holmes can be called a professor of history in the sense in which I use the term. The word "systematic," for scientific, when one considers the connection, should not have been misunderstood.

(2.) While I must admit not having read Dr. Meriwether's monograph on South Carolina, I have long been familiar with the life of Dr. Lieber, even a very flattering 'Life' by a German admirer; yet there appears no good reason for ranking his work above that of Professor Dew's already mentioned. Neither at William and Mary nor in South Carolina College was history an independent or important subject.

(3.) As to the claim that Trinity College, N. C., was the first to establish an independent department of history in the South, I am frank to confess that I was in error; but the University of Texas, not South Carolina College, enjoys the distinction of priority. Trinity's "Professor of History and Political Science" of 1892 very soon became a professor of history alone; and the work of the department was from the first devoted almost exclusively to history, and was of such a high grade—truly scientific—that I do not think even the University of Texas will take my error as to the date very seriously.

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(4.) There was no claim made in my original article that only the Hopkins "doctors" were engaged in the work of improving college curricula during the years 1880-'89. Many Southerners who went to that institution before 1890 took the degree of A.M. or A.B. They had seen the work of Professor Adams as they had that of others; and they had a share in the agitation which Dr. Meriwether would have us believe was to be done by the Kentuckian alone. There are many un-"doctored" Hopkins teachers in the South, some of whom the writer had the honor to know when they first began to ask for the establishment of history departments. Of course, other men cooperated and no doubt took the initiative in many instances.

(5.) Dr. John S. Bassett of Trinity College, N. C., is the editor and publisher of a first-class magazine devoted largely to history and biography, as the most cursory examination of its table of contents will show. Its last number has six articles on Southern history out of a total of nine, and in addition to this there has been a magazine of "history and biography" published at Trinity during five years past—"Publications of the Trinity College Historical Society"—containing work of a very high grade, "pioneer" too. I named North Carolina, Tennessee, and so forth only in a general way, and not saying or even implying that there were not equally important beginnings being made, say, in Virginia, South Carolina, or Mississippi; and I am sure the sons of these latter States will not take the omission as a personal affront.

To conclude: I was writing about history as a scientific study, if not as a science, asking recognition for it with the same status as Latin or Greek, confining my study of the question simply to the South, and basing my statements on the catalogues of twenty-four representative institutions, on personal observation, and on such literature as I had been able to gather from a good college library and from the Virginia State Library. What has been done in the North, or what has been done in other subjects, were not questions which presented themselves to my mind as pertinent. My conclusions were stated in the article of August 7. The plea of poverty cannot modify the facts, for where there is money for the classics there might also be some for history; the interest fails, not so much the means.

Judging from the letters I have received since the appearance of my article, I must conclude that no very serious errors have been made. A professor of history in one of our oldest universities thinks I have attacked the South, and says: "I certainly think any Southern man who would say that, under the conditions as they existed in 1861, he would not have followed Lee and Jackson, ought to be kicked out of a Southern school"—as if this had anything to do with the subject. Another professor of history, in an equally important institution, says: "I have read your letter to the *Nation* with great pleasure, because of the intelligence and wholesome spirit manifest in what you say. The South is waking, I am sure, to the value of the study of history, but it needs more of the stimulation that men of your stamp are trying to give it."

These quotations show clearly enough the two *Richtungen* in the teaching and writing of history in the South. There is no *via media*.

WILLIAM E. DODD.

Notes.

A. C. McClurg & Co.'s autumn announcements include 'Standard Light Operas' and 'Musical Pastels,' by George P. Upton, the latter curiously illustrated; 'In Argolis,' a picture of family life in Greece, by George Horton; 'Catchwords of Cheer,' a compilation by Mrs. Sara A. Hubbard; and 'The Birds of the Rockies,' by Dr. Leander S. Keyser.

The Grafton Press will issue 'Some By-Ways of California,' by Charles Franklin Carter; 'The Worth of Words,' by Dr. Ralcy Husted Bell; 'By the Stage Door,' a collection of stage stories by Miss Ada Patterson and Miss Victory Bateman; and 'The Imperial Republic,' an anti-imperialistic drama by Miss Elizabeth G. Crane.

The Century Company have in preparation 'Caterpillars and their Moths,' by Ida Mitchell Eliot and Caroline Gray Soule, with striking life-size illustrations.

E. P. Dutton & Co. issue directly, 'Past, Present, and Future,' by Herbert C. Fyfe, a survey of submarine warfare.

'The Builders of the Republic,' illustrated, James Pott & Co. have nearly ready.

Mr. William Morton Payne has issued, through A. C. McClurg & Co. of Chicago, a new edition of his 'Little Leaders,' first published in 1895, and has at the same time collected another series of reprints from the *Dial*, under the title of 'Editorial Echoes.' The later volume, like the earlier, is divided into three sections of Literature and Criticism, Education, and In Memoriam. A considerable part of the first section is naturally occupied with a retrospect of the literary productions and tendencies of the nineteenth century. Mr. Payne's judgments are so well-informed and sane that they well deserve this republication, even though a few of the topics with which he deals may have lost their freshness. It is a pity that reviewers of the slap-dash type could not be compelled to make a study of these volumes. They might come away with a better idea of the wide reading and clear thinking necessary to the equipment of the critic.

Mr. Booker T. Washington is accustomed, on Sunday evenings, to talk to his Tuskegee students on questions of conduct. Thirty-seven of such addresses have been collected in a volume with the title 'Character Building' (Doubleday, Page & Co.). They contain some very plain-spoken warnings against the temptations which especially beset the negro temperament, with frank comment on the defects that have prevented the colored race from making the best of its opportunities. Mr. Washington, with characteristic good sense, does not think it beneath the dignity of his subject to lay stress on certain minor morals which his hearers are in danger of neglecting. He urges them, for instance, to keep their rooms tidy, to cleanse their teeth and finger-nails, and not to waste their money on cheap jewelry. The tone of all the instructions is wholesome and practical, and they are expressed in an easy, conversational style, appropriate to the homely topics discussed. Mr. Washington, who tells us in his preface that he has spoken in these talks as he would speak to his own children around his fireside, shows himself a better critic than his publishers, who, in a note printed on the wrapper, go a long way toward making the book ridiculous by their extravagant commendation of its literary quality, and their unwarranted assertion that "many of these addresses rise to eloquence."

Readers of the *Evening Post*, at least, need no information as to the characteristics of a second series of 'Home Thoughts,' by Mrs. James Farley Cox (A. S. Barnes & Co.). The quality that marked the first is here in all its sweetness and light. Mrs. Cox offsets the lamentable new with the praiseworthy old, but she does more. She does justice to all that is loveworthy in the new. Far from demolishing to reform, she aims at sweetening that which is overreasonable, and bringing reason to bear upon that which is exasperating, but inevitable. If her language is more or less flowered, her counsel is ruggedly sound, dealing with practical issues practically, yet on the most exalted plane. An enthusiast for sanity, she is at all points sane.

Mr. Albert Cook Myers of Swarthmore College, author of a stout volume on the 'Immigration of the Irish Quakers into Pennsylvania,' on which we shall report hereafter, has issued a commendable list of 'Quaker Arrivals at Philadelphia, 1682-1750' (Philadelphia: Ferris & Leach). This list has been derived from the records of the Philadelphia Monthly Meeting of Friends, and consists of abstracts of the certificates of removal received at that meeting. After 1730, all these certificates are from foreign parts; prior to that date they are mixed, foreign and domestic. The arrangement is chronological, and an index affords the clue. The value of this compilation, both historical and genealogical, is patent.

Few devices for entertainment and instruction give more general satisfaction than a small aquarium. The variety of life, the strange habits, and the continual motion make it interesting to all. The small expense involved, the readiness with which a colony may be secured, and the ease with which it may be cared for, are making aquaria much more numerous in these latter days. As a consequence, inquiries in regard to the proper species and the proper methods for stocking them have come to be very frequent. Eugene Smith's 'Home Aquarium' (E. P. Dutton & Co.), aims to answer all questions that may come up in relation to building and keeping a small tank of aquatic plants and animals. It is written by an American, and should enable one to succeed in almost any part of the country. Desirable species for the colony are described and figured; the illustrations are generally recognizable, though in some cases so coarsely drawn as to give the pages a cheap appearance. Most of the sketches are fairly active; from this the fish scales, and the pectoral fins of the fish named "Chanchito," and those of the figures on the covers, are to be excepted. Snails, on which ordinarily so much dependence has been placed, are introduced as not so nec-

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essary as has been supposed; they are interesting, but sometimes detrimental. The directions for building and collecting and the descriptions of the forms most available for purposes of stocking are fair, perhaps not always complete enough; but more attention should have been given to distribution. Species are treated as if common over the whole country, while in reality of very local occurrence. In the same connection an exception may be taken to the use of certain "common names" that are unknown out of particular localities, and are better out of print, for instance, "Dog-fish" and "Rock-fish," names usually given to several very different species of fishes, here applied to the pigmy Umbra, widely known as "Mud-fish." Another instance is that of "Rain-Water Fish," a name for a fish said to be found only in the salt water. The work is practical and will be useful.

The seventh section of the *Annales Internationales d'Histoire—Congrès de Paris*, 1900 (Paris: Armand Colin), deals with the history of the arts of design. It contains a number of papers in French and Italian which were read at the sittings of the Congress, and deal, for the most part, with rather infinitesimal points in art history, though a few are of more general interest, as those in which Signor Venturi announces the discovery of "A New Giorgione," or M. Jules Protat pushes back the invention of wood-engraving fifty years. M. E. Bertaux takes up the vexed question of the origin of Nicolò Pisano, and, by applying a new test and studying him rather as architect than sculptor, seems to settle the matter in favor of Apulia. The titles to the papers themselves are seldom the same as those given in the "Programme of Sittings," which is confusing. In one case the Programme is clearly right, for M. de Mandach's paper deals with the preservation of the *drawings* of the old masters, not of their portraits, as the title gives it.

The imagination of publishers in suggesting titles to their authors does not seem to be equal to the ingenuity of our novelists in weaving long tales out of scant material. The title of Owen Wister's 'The Virginian' differs in name by only one letter from Thackeray's famous novel, and it is strange that an authoress of such repute as Rhoda Broughton should adopt, as a title of the serial now coming out in *Temple Bar*, the name of a novel so popular a generation ago that all old readers are bewildered, till the suspicion of plagiarism is dispelled by finding that the "Lavinia" who gives her name to each book, is not the heroine of the charming Italian story by the author of 'Doctor Antonio.'

It is customary at the German universities to send to every professor or instructor copies of all the doctor dissertations of his own university. The consequence is that every academic teacher receives annually a considerable number of dissertations on subjects which are of no especial interest to him, and which he would gladly exchange for those in his own branch of learning issuing from other universities. Now, Dr. E. Bose, privatdozent of Göttingen, proposes the establishment of a central bureau, to which any scholar may send such copies of dissertations as he wishes to dispose of, and receive in return others falling within the range of his own specialty. This new kind of exchange, in spite of its rather formidable name—"Centralstelle für Dissertationenaustausch"—could be run at very slight expense, and we do not see why Dr. Bose's plan is not perfectly practicable. Possibly, members of American universities, also, might in some way profit by such an arrangement.

According to the latest educational reports published by the German States, there are in that empire 571 secondary schools which give their graduates the *testimonium maturitatis* that admits to all university privileges. Of these, 416 are regular classical gymnasia, the grade which formerly alone enjoyed the prerogative of admitting to all departments of the university; and 109 semi-classical Realgymnasia, and 56 non-classical Oberrealschulen. It is significant that since the graduates of these latter schools have been put on the level with gymnasia men, the universities are being compelled to offer beginners courses in the classical tongues, especially in Greek. According to the *Statistisches-Jahrbuch*, from which these data are taken, neither Saxony nor Bavaria has any purely scientific secondary schools with full nine-year courses.

Largely at the request of the Emperor, an organization known as the "Evangelical Institute for the Investigation of Antiquities in the Holy Land" has been established in Germany, with branch societies throughout the country. The central management is in the hand of the Eisenach Conference, an unofficial but very influential body composed of representatives of the various state churches of the country. Professor Dalman, of the University of Leipzig, and the greatest Christian Talmudist in Germany, has been appointed general director, and has resigned his professorship in order to reside permanently in Jerusalem. The chief purpose of the home societies is to collect funds and systematically engage in archæological researches in Palestine. The Sultan has in various ways already granted special privileges to German scholars in this work on account of friendship for the Emperor. One of the tangible results of this good will has been the gift of the contents of the so-called Jami and Kebir mosques in Damascus, consisting of some excellent old material for New Testament study. These the Sultan, at the request of the German Emperor, has presented to the Berlin Museum, where they will arrive in the near future to be closely studied. The most interesting manuscript in this collection is perhaps a translation of some of Paul's Epistles into the Syro-Palestinian dialect as spoken in the days of Christ; next, a translation of Psalm 78 into Arabic, but written in Greek characters, and hence important for the study of the pronunciation of the former tongue. These literary treasures are now in the possession of the German Ambassador to Constantinople.

The Nature-Study Exhibition held in London in July was a practical demonstration of the methods and results of the new departure in elementary education in Great Britain. The exhibitors were of every class and rank: from the village infant schools, from Eton and St. Paul's, from the Agricultural and Training Colleges. There were sent model maps, in plaster and colored, of the home districts; nature calendars in black and white; photographs showing geologic features; field diaries; illustrated notes on the development of plants, etc. The boys of St. Paul's contributed "cases showing every part of the life of a moth, from the egg to the perfect insect, all the plants, and stages of the larvæ, modelled in wax and correctly colored, cases of various tree-trunks with the insects which find [*sic*] protective mimicry on them attached, and colored plates and collections of butterflies." There were also exhibits by the Governments of Canada (where the whole system of rural education will shortly be remodelled), Australia, the educational authorities of New York, "who commissioned Dr. Bickmore, director of their Natural History Museum, to attend and speak," the Philadelphia Normal School, and the Department of Agriculture, which sent every procurable paper upon nature-study issued by every agricultural college and experiment station in the United States. At the opening exercises the Duke of Devonshire, the President of the Board of Education, described what had been done to introduce this new element into the national education, the most important step being the requirement "that nature-study from a practical and experimental point of view shall be taken as one of the subjects of the certificate examination" for teachers.

—The current quarter's gift of the Oxford English Dictionary (H. Frowde) is the beginning of the seventh volume—O-Onomastic—with Dr. Murray at the helm. Nineteen columns are required for the word *of*, one of the great possessions of the English language, now the twin brother of *off*, once identical with it, the cell-division (so to speak) not having become complete till after 1600, and, as everybody knows, being still incomplete in the writing of the illiterate. Among all its multifarious relations and regimens here displayed, the function of expressing the genitive might, we are told, never have arisen but for the need of interpreting the French *de*. An anomalous construction with certain transitive verbs is thus touched upon: "In these, by a kind of transposition, *of* introduces that which is removed, the person or thing whence it is removed being made the grammatical object: thus, a prisoner is said to be stripped *of his clothes*, when in reality the clothes are stripped *off* or *from the prisoner*." This is not queerer, perhaps, than that *object-matter* should be the equivalent of *subject-matter;* reminding us of some chemical substitutions. *One* was not assured, in pronunciation, of its initial *w* till a surprisingly late date. "The first orthoepist to refer to it was apparently Jones, 1701; earlier grammarians down to Cooper, 1685, give to *one* the sound that it has in *alone*, *atone*, and *only;* Dyche in 1710 has [ŏne] side by side with [wŏn]." In the impersonal use of *one* for "we, you, people, they," purists are found to insist on *one's*, *one* (obj.), *oneself* as the sole allowable corresponding cases; but, Dr. Murray observes, "for these the third-person pronouns *his*, *him*, *himself* were formerly usual, and are still sometimes used"—as they will continue to be at pleasure by all who prefer variety to monotony and stiffness. Perhaps the less indolent writer and speaker will prefer *one's self* to *oneself*, again reviving an older usage. And speaking of *older*, we wonder how many Americans would notice the use of "older" for "elder" brother—"only dialectic," says our editor;

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and so of *oldest, eldest. Often* was "not common in standard English till the 16th century. The pronunciation [with the *t*], which is not recognized in the dictionaries, is now frequent in the south of England, and is often used in singing." How the word should be divided is not indicated here even by the printer.

—There are some curious examples of *habent sua fata verba*. The earliest observation of *obese* is in 1651, followed by 1654; then it is not caught again till 1822; but *obesity* has had a more continuous employment. *Occupy*, having vulgarly acquired the sense of 'to cohabit,' came to be avoided during the 17th and most of the 18th centuries. *Officer* is of earlier appearance in the navy than in the army. *Odor* offers standing-ground for American contention against -our, in this instance at least. Occasionally to be met with in Middle English, this spelling became obsolete in the 14th century, revived in the 16th by reversion to the Latin, was frequent in the 17th, "and is now usual in U. S." So our *offense* (for "offence") has an historic justification in the two Middle English words *offens* and *offense*, slightly different in meaning, from which our modern word is derived. "The spelling *offence* would regularly represent the former of these; it has been extended to both." We should have looked, by the way, for some notice of the changed stress when *offence* is contrasted with *defence*—as surely in the citation from Lubbock under 3. *Oat* stands alone among the names of grains in being obliged to express its mass by the plural; whence it is inferred that it originally denoted neither the plant nor the collective product, but the individual grain (like *groat, groats*). "This may point to oats being eaten originally in the grains and not, like wheat and barley, in the form of meal or flour." We stay our hand with the remark that *old field*, "land cultivated of old; especially, in U. S., cultivated by the Indians before the coming of the white men," receives no English illustration. Is the following an example, which we take from the newly published 'Salford Portmote Records,' of the Chetham Society, Manchester, volume i., p. 22?—"Noe burges or any other psone whatsoever haueinge growndes w'hin the Midle Fyeldes or Highe Ould Fyeld," etc.? The date is 1600—fifty-six years earlier than Dr. Murray's first quotation, from Braintree, Mass.

—The heavy, many-paged, and richly illustrated periodical of to-day has just appeared on the subjects of Genealogy and Heraldry. Number one of the *Ancestor* is a substantial volume of 282 pages (London: Archibald Constable & Co.; Philadelphia: Lippincott). Every article in it deserves to be read, and most of them must be read slowly and attentively. Notwithstanding its conservative name and appearance, its contents are revolutionary, not to say iconoclastic. Very little in it appeals to the general reader; most of it is written for the advanced specialist. J. Horace Round, author of 'Studies on Peerage and Family History,' carries on his favorite pursuit of shortening the pedigrees of prominent families, and begins a study of "The Origin of the FitzGeralds." A very interesting article of similar character is "The Grosvenor Myth," by W. H. B. Bird. The two most important articles are "Heraldry Revived," and "The English Gentleman." The former, by Oswald Barron, is a plea for the restoration of Heraldry, in both drawing and descriptive writing, to the simplicity of the thirteenth and fourteenth centuries, by the rejection of the absurdities and puerilities of the sixteenth and later centuries. Especially would the writer have good English words used instead of the professional French of the text-books, which he pronounces a "dead language," while he shows the blundering misuse of some words and the needlessness of many others. Cheerfully can we endorse his "let us strive to use our own broad speech wherever it may displace a pedantry of the decadence." He is not too hopeful of the immediate future, and, while feeling sure of the approval of the antiquary, the architect, and the artist, he anticipates the opposition of "the Antiquarian," the real "enemy in the path." "The English Gentleman," by Sir George R. Sitwell, is by far the longest article in the number, and it is sure to receive serious attention and criticism in England. It is as abstruse as a chapter of advanced mathematics. One is fairly bewildered amid the old English, old French, and Latin which abound in it. Sir George rejects the definition of gentleman given in the New English Dictionary as "one who is entitled to bear arms," and boldly declares him to be "a freeman whose ancestors have always been free." It is to be regretted that he does not make a rough estimate of the number of such gentlemen in England, but he does decide that "quite twenty-five per cent. of our peers are not gentlemen."

—The enormous volume entitled 'Dangerous Trades,' edited by Dr. Thomas Oliver and prepared by a number of experts (London: John Murray; New York: E. P. Dutton & Co.), is, within its title range, a veritable encyclopædia of sanitary information. Like other encyclopædias, this is distinctly for reference; but it is crammed with facts of all sorts, generally set in very readable text carrying the latest knowledge. We extract at random two or three of those little known. The children of female lead-workers almost invariably die within the first twelve months, and lead suspends for the time the child-bearing functions. The gum of some foreign unused stamps bought by collectors carries tuberculous infection, as demonstrated by careful experiment; hence, youthful philatelists who wet their stamps with their tongues run serious risks. The women in English laundries are supplied with a ten or fifteen-minute "lunch of beer" twice a day between meals by "a beer man," who makes regular rounds from the nearest public house, or the beer is stored by the laundry. The time lost is made up at the end of the working day. The reporter, herself a woman, suggests that "intemperate habits will be encouraged" by the practice, but thinks that women employed on some days from thirteen to fifteen hours "may claim, with some show of reason," that a kind of spur is required. It does not seem to occur to those responsible that oatmeal gruel quenches thirst and supplies energy. Gas-stoves in British kitchens appear to be supplied through india-rubber tubing that is liable to leak. The harmfulness of yellow phosphorus, with its risk of causing caries, has been so thoroughly demonstrated that its use in match-making in the United Kingdom is greatly reduced and the operators' health correspondingly improved. These are trifles, but one may search from Acetylene to Upholstering and he will find valuable material all along the way under Agriculture, Explosives, Mining, Quarries, Rag-sorting, and almost every conceivable heading. The Introduction, by Dr. Oliver, and the Historical Sketch, by Miss Anderson, are particularly good examples of practical literature.

—We have received from the Bishop Memorial Museum in Honolulu part i. of volume iii. of the 'Fauna Hawaiiensis,' comprising a monograph of the Hawaiian Diptera by P. H. Grimshaw, with seventy-seven pages and three plates. The number of flies known from the islands previously was only about twenty-five species, of which nine were practically cosmopolitan. Owing to the researches of Mr. Perkins, though not especially devoted to this group, the number described in the present monograph is increased to 172, of which 106 are new to science, including 6 new genera. Of the total number, 134 have been obtained, so far, from only one island; the remaining species being either cosmopolitan, introduced, or common to two or more of the islands. There are no horse-flies or true crane-flies, but the *Limnobiidæ* are represented by nine species, one belonging to an interesting genus originally founded upon fossil specimens found in gum copal. Mr. Grimshaw considers the collection too restricted to base any geographical generalizations upon, but expresses surprise at the absence of species belonging to the prolific families *Asilidæ, Empidæ*, and *Bombylidæ*.

—The Museum has also issued the fourth number of volume i. of its memoirs, covering a description of 'Ancient Hawaiian Stone Implements,' by Prof. W. T. Brigham, the director. It contains 100 pages of text, with 97 figures, and 35 well-executed plates. The author has illustrated the genesis and variation of some of the local implements by figures of analogous tools from other portions of the Pacific, and the text is enlivened by numerous reminiscences of observations noted some forty years ago on the arrival of the narrator in the islands, where native customs and native rule, though decadent, were still in existence. Probably no one living is better qualified than Professor Brigham to throw light on all that concerns the early ethnology of the Hawaiian people, and it is fortunate indeed that the opportunity of preserving for science all that he may contribute is offered by the trustees of the Museum through its publications. The stone implements of the Hawaiians are almost destitute of ornament or non-utilitarian carving, and they are formed from the hard or ringing clinkstone, or the vesicular lava, as the use of the tool indicated. Hammers, sinkers, mortars, pestles, little cups for the oil of the kukui nut in which a strip of kapa served as wick, war-clubs, adzes, occasionally a file, knife, or chisel, slingstones, balls or disks for games like bowls or quoits, shallow dishes of various sorts—such were the articles in use by a race devoid of metal, bone, or large and heavy shells suitable for tools. The really characteristic Polynesian stone implement is the poi-pounder, of which each tribe has its special variety. An ingenious device is the stone mirror, of black, close-grained lava ground into small flat, circular plates, not, of course, polish-

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ed, and when dry reflecting nothing, but, when immersed in a shallow dish of water, by their blackness forming a very effective means of reflection. A few rude idols and phalli are included among the objects illustrated, but the mass of such material is reserved for a future contribution on Worship. Professor Brigham warns the peripatetic collector against stone articles prepared for sale by the resident Portuguese stone-cutters, and often offered as antiques, sometimes even buried in likely sites to be dug up by archæologists who employ the deceivers, native or other, as guides for a consideration.

THORPE'S ESSAYS IN HISTORICAL CHEMISTRY.

Essays in Historical Chemistry. By T. E. Thorpe. The Macmillan Co. 1902. 8vo, pp. 582.

The subjects of these eighteen essays, barring one or two, are all distinctly great. There is one upon Boyle, concerning whom nothing quite adequate has ever been written. Half-a-dozen relate to the better threshed-out subjects of chemists of Lavoisier's time. Five discourse of precursors of modern chemistry, Faraday, Graham, Wöhler, Dumas, and Kopp; two of modern chemists, Victor Meyer and Mendeléef; one of Canizzaro, who was not quite modern. The remaining three are sketches of general nineteenth-century or Victorian progress in synthetic chemistry, in British chemistry, and in technological chemistry. With the exception of Canizzaro, and perhaps Kopp, there is none of these subjects that is not a mine of instruction, although not much that is novel remains to be added about Cavendish, Priestley, or Lavoisier. One can hardly say that the author has extracted from any of his subjects its full lesson, unless it be from that of Victor Meyer. The portraiture of his character, life, and works is fine. To appreciate it, however, the reader needs to be familiar with the chemistry of the aromatic bodies.

Of nearly as much value is the long chapter about Graham, occupying nearly ninety pages, and composed of two independent papers. One would not antecedently suppose that so much not generally known remained to be said of so prominent a figure. It is shown that Graham was one of those who enter upon their experimental careers filled with some idea sufficiently fecund to produce great and inexhaustible work. This, in Graham's case, was the idea of atomicules in motion—an idea whose career has, at this day, perhaps not fairly been initiated. He was a pupil of Thomas Thomson, a disgracefully bad analyst, but a good vehicle for the dissemination of Dalton's doctrine, and, what is more, a discerner of men and of scientific genius. Thomson was impressed by Graham from the very first, and from the first treated him with something like deference. Such conduct on the part of a man of European celebrity—for such Thomson was—without a doubt greatly stimulated the development of his pupil's powers. Let the world pay its debt of gratitude to Thomson for this. The modern doctrine of valency virtually contents itself with a modification of the Berzelian idea that chemical forces are polar; and no doubt there is some truth in that, so far as it goes. Only it is pertinent to inquire how they come to be so. But Graham conceived that even the atoms of hydrogen, much more those of the other elements, were composed of many parts moving without absolute constraint. We need not say how much reason has since been found, some of it recently, for accepting that opinion. But it is difficult to imagine how, say, a thousand atomicules of hydrogen can be held together in one molecule without a chance agglomeration of a thousand and ten or more in another. Why should it be, then, that all the molecules of hydrogen, or any other simple gas, are equal or nearly so, as Graham's experiments proved them to be? As soon as anybody shall so much as suggest an adequate hypothesis to explain that fact and the observed approaches to Prout's law, the real quality of Thomas Graham will begin to shine out. Over his thought from boyhood there towered a misty shape which was always becoming compacted into the consistency of that puissant Jinn, the whole vast kinetic theory of matter. These reflections, and many others, suggested by Dr. Thorpe's account of Graham, lead us to accord a high esteem to that chapter.

The first chapter is on Boyle. An account of Boyle's broader conceptions, with their previous history, and that of their subsequent influence upon philosophy and upon science (which, in both directions, has been greater than is generally known), would have formed no small contribution to our comprehension of ourselves. But all that, if the author was able to furnish us with it, has been crowded out by long extracts from one of the most intolerably long-winded writers who ever abused our language. To the prolixity of garrulous conversation, Boyle added a pedantical choice of words whose only good excuse might have been that they effected compression. The 'Reflexions on a Broomstick' is hardly a caricature. Dr. Thorpe understands Boyle the chemist very well; but technical chemistry is quite the smallest side of that original and prepotent mind.

The essay on Scheele makes use of Nordenskiöld's book; and since few of us have time to go through that volume, this meagre account of its contents will not be unwelcome. This is not the only case in which Dr. Thorpe has drawn the substance of a sketch from a single well-known source, quite legitimately

Cavendish, Priestley, and Lavoisier, who, together, occupy considerably over a hundred pages, have all of them been pretty thoroughly understood for a long time. Of course, an irresistible inclination will induce a Frenchman to overrate Lavoisier or misground his appraisal. This manifests itself even in Berthelot, himself a great man, and as fair a Frenchman as could be found. Lavoisier never made an original experiment in his life, but he saw which the decisive experiments were, he repeated them with such high precision and such circumspect precautions that confidence was commanded, he coördinated them with a clear, scientific logic of which no contemporary was the master; thus he gave the death-blow to a theory of extraordinary vitality, and he enthroned in its place a theory, partly his own, which was mainly true. The account which Dr. Thorpe gives of him and of his work is perfectly just. Dr. Thorpe has no other explanation to offer of Priestley's adherence to phlogiston than the old one, that Priestley was incapable of placing himself in an unwonted point of view. We doubt whether the history of Priestley's opinions in metaphysics and theology sufficiently supports that explanation. There seems to be something worth considering in another view that has been broached, namely, that the vitality of the doctrine of phlogiston was, in some occult or subtle manner, due to the circumstance that it was true in its way.

One of the more striking of the essays is that on Jean Baptiste Dumas. It is largely drawn from Hoffmann's *Eloge* in the *Berichte*; but not so the following:

"If," says the author, "we compare the chemistry of to-day with that of the stirring times when Dumas, half a century ago, was matched almost single-handed against the German school—against such Titans as Berzelius, Liebig, Wöhler—we are amazed at the wealth of material which has been opened out. The change, thus directly or indirectly traceable to the labors and conceptions of Dumas, is as great or even greater than that achieved by the overthrow of the Phlogistians. If Lavoisier was the author of the first French Revolution in Chemistry, Dumas was the creator of the second."

Unquestionably, Dumas was a very considerable genius; and there is none of the many men of science who came into contact with him during the period of his secretaryship of the Academy of Sciences but must remember the delightful old gentleman with warmth and with a sense of obligation. Nevertheless, truth is truth; and even so much as a claim that his relation to the present conception of a chemical compound molecule was that which his baptismal name might suggest, would be definitely inadmissible. But was he not the author of the doctrine of substitution? So Dr. Thorpe represents him to have been; and there is just this much truth in it, that, while it had previously been known that chlorine could drive hydrogen from various compounds, it was Dumas who first showed that this happens if almost any organic body is treated with chlorine; and he added that an analogous reaction would occur if the body was exposed to the action of bromine, of iodine, *or of oxygen*. But when Berzelius attacked him for maintaining the monstrous proposition that chlorine could behave like hydrogen, Dumas replied:

"M. Berzélius m'attribue une opinion précisément contraire à celle que j'ai toujours émise, savoir que, dans cette occasion, le chlore prendrait *la place* de l'hydrogène. Je n'ai jamais dit rien de pareil. . . . Si l'on me fait dire que l'hydrogène est replacé par du chlore qui joue le même rôle que lui, on m'attribue une opinion contre laquelle je proteste hautement, car elle est en contradiction avec tout ce que j'ai écrit sur ces matières."

Thereupon he goes on to say very explicitly that the opinion attributed to him is neither more nor less than a ridiculous (*outrée*) theory which has been urged by one Laurent. He means Auguste Laurent, who, in fact, had said:

"Un composé organique constitue un ensemble, formé par la réunion d'un nombre d'éléments simples ou composés, éléments que l'on peut remplacer à volonté dans ce composé par des groupes analogues [the context shows that he means what we should now call groups of the same valency], sans altérer la physionomie générale, l'harmonie, ou *le type* de ce composé."

It was this Laurent who, in consequence

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of the bitter resentment of Dumas against the man who had ventured so to modify *his* doctrine, died, as has often been said, and with little exaggeration, substantially of inanition and almost at Dumas's door, and who, by the above sentence, voluminously expounded and elaborated, has established his clear title, with clear-headed chemists, to being considered the father of the leading conception of modern chemistry.

The truth is, that in all the several scenes of life in which Dumas was busy, he ever showed himself to be an adroit man. He introduced the word "substitution" into chemistry, while loudly proclaiming his rejection of the only meaning that word was fitted to convey. *He*, one of the Forty—*he*, the fastidious selecter of words—did this. So, then, should it turn out, in process of time, that there really *was* a substitution, it would be remembered that he had first said so, and his disclaimer would be forgotten (just as we see Dr. Thorpe forgetting it); while, should it turn out that there was *no* substitution, the inappropriateness of the word would be lost sight of when it had become familiar, and at all events his declaration would be borne in mind. Just so, in regard to Prout's law, Dumas managed to take up such a position that both parties claim his support. But he was a little too adroit on the day when he bethought him quietly to appropriate certain results of Liebig's, for he found himself straightway transfixed, nailed to the counter, without a reply to make. As for his waging war, single-handed, against all the chemists of Germany, it is as easy to understand Dumas's looking upon the situation in that light as it is St. Thomas Aquinas's anticipating as a chief felicity of heaven the triumph of looking over the battlements upon rivals to sanctity frying beneath; but the one is as near a true religious aspiration as the other is to a true scientific sentiment. He was so far from arguing single-handed, that he tardily adopted, and endeavored to pass as his own, Laurent's "outrée" doctrine.

We have endeavored to impart to our readers a sufficient prenotion of the matter of this volume. We ought to add one word of warning against not a few small misstatements of facts of chemistry and chemical history, mistakes utterly trivial and hardly worth more than the mere mention, were it not a curious psychological fact (or must we, nowadays, say a *psychical* one?) that so excellent a chemist as Dr. Thorpe should make so many indisputable slips. We will just mention one as a specimen. The author has been saying how brilliant for England in chemistry were the first two decades of the nineteenth century. So they were, since Davy's work and Dalton's were done then. But he goes on to give two or three instances by way of proof, and among these he names the discovery of acetylene, although it has only recently been brought to the attention of chemists and non-chemists that acetylene was first discovered in 1836. But the author probably had it in his mind that acetylene was discovered by Davy, momentarily forgetting that this Davy was not Sir Humphry, but his obscure protégé Edmund, otherwise known principally for some early activity in applying chemistry to agriculture.

LINN'S STORY OF THE MORMONS.

The Story of the Mormons. From the date of their origin to the year 1901. By William Alexander Linn. The Macmillan Co. 1902. Pp. xxiv, 637.

Mr. Linn's elaborate volume on the Mormons we are inclined to call the best that has appeared. None shows itself to have been written in such a special library, with extracts on every page from original witnesses. Nowhere do we find their testimony more compactly stored, or more fairly interpreted and weighed. The bibliothecal sources of knowledge were a collection of which our author might have said more. His readers would gladly have learned that it was accumulated by Miss Helen M. Gould during her crusade which did so much to prevent the seating in Congress of the polygamist Roberts, and that, she having presented it to the New York Public Library, it is now garnered in the Lenox branch. Its contents were 451 books, 325 pamphlets and 52 volumes of newspapers. These figures seem strangely similar to those of a collection in the same line in the Wisconsin Historical Society's Library, where the books are catalogued 448, newspaper files 43, periodicals and pamphlets more numerous than in New York, making in all 1,273 titles. A bibliography of his sources, as well as more guiding dates, is what we most desiderate in Mr. Linn's all-round monumental monograph.

Mr. Linn, so far as we perceive, never mentions the name of Gibbon, and yet often reminds us of that historian. Like Gibbon, he abounds in citations, with references to verse as well as chapter in the originals. Like Gibbon, he enlivens dull pages with pat and sprightly scraps from French favorites. Yet he is most of all Gibbon-like as the lord of irony. His sneers are so solemn that what he says in jest will be construed by some as sober earnest, or near it. In tracing the progress of Mormonism, while making no allusion to Gibbon's notorious secondary causes of the growth of Christianity among pagan Romans, Mr. Linn brings forward many analogous facts, and those pointing the same way. Thus, belief in miraculous gifts was no less prevalent and influential in Latter-Day Saints than among those of the primitive era. Mormon apostles rivalled scriptural miracles as Pharoah's magicians rivalled, or mocked, the mighty works of Moses, "doing also in like manner with their enchantments." Brigham's gulls, which fulfilled his prophecy and ended the plague of crickets (p. 400), is a type of countless others which, if they did not convert sceptics, satisfied credulous simplicity. The undeniable virtues of the first Christians were also of power to draw outsiders into their communion. "A generous intercourse of charity united the most distant provinces, and the smaller congregations were assisted by the alms of the more opulent" (Gibbon, xv., 141, note). Equally magnetic were the good lives of Mormons, who were noted for peace with surrounding Indians, for lives of labor, for charities to the poor and helpless among themselves, so that these never became a public charge. In 1869, a city of over 12,000 souls with no gambling hells, no obscene dance-halls, and scarcely a single whiskey saloon, satisfied the writer as well as other visitors that Mormonism, though its "iron was mixed with miry clay," retained, at least, truth enough to make a lasting lie.

Again, the doctrine of life beyond life brought many to join the early Christians because their faith was firm that a foretaste of its beatitude was at hand in the millennium which would begin, in their judgment, before their own generation had passed away. This identical tenet was equally widespread and operative among Latter-Day votaries. No wonder the Mormon temples or head-centres and the homes of all around them were transfigured, through plausible declamations or fond imaginings, into paradise regained; and that most of all among converts on the farther shores washed by the farthest seas. Distance lends enchantment. A pilgrimage to such a heaven on earth stirred up an enthusiasm not surpassed among mediæval crusaders. The fortitude of the brigade which, at Brigham's bidding, pushed their handcarts through a thousand-mile wilderness to reach their New Jerusalem, was a supreme test of the more than electric omnipotence of an ideal, no matter how illusive. The further west the saintly van advanced, the more who perished by the way, the more it was disencumbered of impostors and apostates, and the nearer it came to the Islands of the Blessed to tell of which demanded the hyperboles of millennial apocryphas.

Another secret of Christian success among pagans in Gibbon's eyes had been organization. Order, and government to enforce it, began with the gathering of the first church. This initiative, fertilized by persecutions, rapidly developed into a system which has made itself immortal, and a propaganda through all ages and continents. As embodied in the Catholic hierarchy, it was copied or mimicked by Mormons in those features best suited to their era and conditions. In this worldly wisdom, which some would call devil-wit, they outdid whatever had been achieved by the orthodox. Their prophets inspired their followers with a faith (*sancta simplicitas*) greater than had been felt in bishops or even popes. Through this subtle persuader they mastered and manipulated their property. They ruled them with a rod which no political boss, no general of the Jesuits or general military, could wield. They extorted services exhaustive, dangerous, hateful, and even criminal. Mormon increment has owed and still owes much to its hierarchy. Its prophets were without honor in their own country, and so compassed sea and land for proselytes. Converts have been mostly made at a distance—a large percentage beyond seas, and through the press as well as by preaching. The capital indispensable for working this machinery demanded for raising it a despotic executive. Viewed as an immigration agency, the missionaries were a success. The labor of the converts, however unskilled, was worth more than their transportation had cost. They had bread enough and to spare, and their change of worlds was uplifting—a physical blessing.

The migrations of Latter-Day Saints which, as we follow them on a map, appear a mighty maze and all without a plan, Mr. Linn contends have never been so clearly accounted for as by him. The exodus from the Missouri to the mountains, within three years after the first prophet's death,

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if not a lucky blunder, was a masterstroke. But for this change of base, the Nauvoo temple would have been the last head-centre. All Mormon factions or sections would have dispersed to nought, as several did in Michigan, Wisconsin, and Texas. Their necessity in Utah was Brigham's opportunity to grasp a tyrant's strength and use it as a tyrant; above all, at Mountain Meadows, where, through Danite assassins, he wrought "the most arch act of piteous massacre that ever yet this land was guilty of." Brigham's omnipotence showed its might in establishing the dogma that polygamy is a sacred duty. The practice originating in the lust of leaders was only gradually connived at in others. Five years had elapsed after the migration to Utah before plural marriage was proclaimed a duty (August 28, 1852). It must have been foreseen by the dictator that this decree would fall like a bombshell into his camps, nor was he surprised when 4,000 devotees in England became at once apostates. Nevertheless, he judged it expedient. Not only did it promote peace in his own harem, but he had a notion that, as an article in his creed, it would be a shield against criminal prosecution, because our national Constitution vetoes all laws to restrict the free exercise of religion. It was also clear that through plural marriage the cohesive attraction of his swarms in the wilderness would be intensified. His oasis in a vaster Sahara was a felicity of position which held his dupes like flies who stick on poisoned paper, unable to get away; but plural marriage was a better ball and chain. Fugitive polygamists were a stench in all nostrils everywhere, and in all States were subject to penalties, and consequently must wander men without a country.

While hopeless elsewhere, no people have proved more hopeful than Mormons at home. On the 24th of July comes a sunburst, as was seen by the writer in 1869. On that anniversary the auditorium, seating 9,000, was crowded and well "filled" by a stentorian orator whose first words were: "Twenty-two years ago to-day, 143 men, 3 women, and 2 children entered this valley; to-day we are as many thousand [86,786]; and twenty-two years hence we shall be as many millions." Hymns equally optimistic were thunderous as pealed forth from the megaphonic organ and the congregational myriad, *ad majorem gloriam* Brigham, who was enthroned on high, clad all in white.

That the author of the 'Book of Mormon,' published at Palmyra, in 1830, could not have been Joseph Smith, jr., a dozen lines concerning his antecedents would satisfy the average reader. In fact, however, we here encounter fifty pages, with cumulative and often amusing evidences that the revelator, "if his new Bible was not divinely revealed," must have stolen his thunder from scholars every way his superiors. But these pages will not be lost. They must make the scales fall from the eyes of some ignorants who are yet studious; a class who are daily beguiled by Mormon emissaries the world over.

The Varieties of Religious Experience: A Study in Human Nature. By William James. Longmans, Green & Co. 1902. Pp. xii, 534.

It is safe to predict that the incomparable style and freshness of Professor James's new book will assure the position of a classic as rapidly to this (his Edinburgh Gifford Lectures) as to his 'Principles of Psychology,' and his many admirers may well hope that it will prove no less epoch-making. For behind the fascinating flow of his narrative Professor James's art conceals far-reaching novelty of method, of temper, and of philosophy. His method may seem to be merely that of empirical psychological description applied, in masterly fashion, to the typical, and therefore extremer, forms of personal religious experience; but it is a considerable innovation to import scientific methods into fields hitherto abandoned to *à priori* dogmatizing about what the religious consciousness must be and contain. Hence, even though Professor James has only begun the psychological study of religious facts, it is evident that their variety will have henceforth to be treated with the proper respect by subsequent writers.

In the temper of his treatment, Professor James's catholic sympathy and generous appreciation—which even lead him to classify "mind-cure" under the "religion of healthy-mindedness," and, unegotistically, to praise it as the sole original American contribution to philosophy—seem no less remarkable; and though he dwells by preference on the brighter features of his subject, he seems equally remote from the fanaticism of the apologist and of the reviler of religion. As regards philosophy, we get, it is true, only tantalizing glimpses of that new "Pragmatism" which, he assures us, is so native and congenial to the Anglo-Saxon mind, and seems so well calculated to bridge the gulf between knowledge and action, and to expel the paralyzing intellectualism to which so many of our theologians and metaphysicians seem to be enslaved. But Professor James promises to complete his message to the world by a formal statement of his philosophy, and all his readers will echo the wish that health and opportunity will be granted him for the full accomplishment of this design.

The significance of Professor James's present performance will appear even from a brief survey of his topics. He begins by dismissing the appeal to *origin*, which, once used to accredit religions, has now fallen into the hands of medical materialism and serves to *discredit* them as essentially morbid. But, like science, religion must be judged by its present *value*—by its fruits, not by its roots. It is next explained that religious phenomena may differ psychologically in different men, and that their first-hand personal expression is to be studied rather than the ecclesiastical institutions which are built upon the bones of the martyrs. The following chapters describe the immediate consciousness of the unseen, the "healthy-minded" religion of the optimists, the "sick soul" of the "twice-born," whose "divided self" requires to be unified by "conversion." This last symptom is psychologically traceable to what is primarily subliminal feeling, even though the religions may ultimately be right in deriving it from a divine source. In "saintliness" we see the best fruits of the religious experience, and a type of character abstractly higher than that of the strong man, and socially invaluable, even though its forms must change with the times. We may note here a striking plea for accepting poverty rather than war as the proper satisfaction of the ascetic and strenuous instincts, and the warning that "the fear of poverty among the educated classes is the worst moral disease from which our civilization suffers" (p. 369). The mystical states of consciousness, though psychologically analogous to intoxications, especially by nitrous oxide, yet indicate our soul's continuity and union with something higher. Authoritative for those who experience them, they prove to others that the normal rational consciousness is surrounded by potential other types which "have probably somewhere their field of application and adaptation." The value of philosophic theory for religious life, on the other hand, is entirely secondary. Its real source is feeling, which uses the intellect to formulate arguments for its convictions. As proofs, these arguments lack cogency, either logically or psychologically, and leave behind irreducible divergences of opinion.

Thus the psychological survey leads to the conclusion that when what is common to the various manifestations of the religious spirit is extracted and what is due to differences in time, place, phrase, and temper eliminated, it would seem (1) that the world is part of a spiritual universe, whence its chief significance comes; (2) that union with it is our true end; (3) that in prayerful communion there is a real influx of spiritual energy, which (4) infuses a new zest into life and conveys an assurance of peace and safety.

All this no doubt is biologically valuable, but is it objectively true? Professor James answers that at least our continuity with something wider, in which our ideal impulses originate, seems indisputable. But what is the source of these infiltrations from the subliminal, remains a matter for "over-beliefs," as to which men naturally differ. He himself claims to share the "piecemeal supernaturalism" of the plain man, and holds it meaningless to call "God" an absolute Whole, which cannot be conceived to change in response to our action, and makes no difference to any concrete particular fact; he believes that the larger power is real, that in the "faith-state" and "prayer-state" we really interact with it, and that by our reaction its action may be modified and facilitated. The very fact that this larger power is useful, active, and partial (in both senses of the word) renders it finite, and leaves comparatively unimportant the question whether it should be conceived as "God," or as "possibly a larger self of which the present is only a mutilated expression." For the decision of this question, as well as for the systematic account of his "pluralism," we must await Professor James's promised work on metaphysics; meanwhile, one wonders how much longer it will be possible to maintain the traditional ambiguity in the term "God." Professor James has clearly indicated the necessity of a choice between the finite power which satisfies him and the impotent Absolute of Mr. F. H. Bradley, and if the brilliance and suggestiveness of his writing can evoke a popular demand for such a choice, his book may easily come to mark a new era in the history of thought.

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Japan To-day. By Alfred Stead. E. P. Dutton & Co.

At the banquet given to the first embassy ever sent abroad by the Emperor of Japan, at the Grand Hotel in San Francisco, in 1872, Mr. Hirobumi Ito, then a dapper young man of thirty-one, made a genuine "American speech," outlining the progress of his nation, and concluded with these words:

"'The red disk in the centre of our national flag should no longer appear like a wafer over a sealed empire, but henceforth be in fact what it is designed to be, the noble emblem of the rising sun, moving onward and upward amid the enlightened nations of the world."

Mr. Alfred Stead's new volume, bound in white linen, has on it the bright red disk and expanding stripes which are intended to represent the rising sun. Unfortunately, by limitation on the book cover, the effect suggested is that of sudden glare rather than steady radiance. When read, his hasty monograph proves to be a literary poster with only flat color effects and wholly lacking perspective. The Marquis Ito furnishes a benevolent preface which concludes with "warmest wishes for the unparalleled success of the undertaking." The "undertaking" consists of thirty-two chapters dealing with things on the surface, as they are in the current year. The transparent purpose of the work is to inform the British taxpayers concerning their new ally. Two great men are especially set before us, without regard to space, and with fulsome praise lavished on each. One is Shibusawa, the unofficial leader of finance, and the other is Ito, whom the author calls "the creator of a nation"; and no one will deny the ceaseless activity and brilliant powers of the "Father of the Constitution," who has a genius for building upon the work of the statesmen who went before him and getting the whole credit of it, and for taking adroit advantage of every opportunity. In picturing Ito's colleagues, Mr. Stead displays more sanity and proportion.

On most subjects about which information is not to be got by hasty interviews over a lunch table, or through the medium of pidgin English, the author writes wildly. Two statements on page 56 are specimens. When Mr. Stead says, "There are some 4,000 foreign missionaries in Japan," he is furnishing rhetoric rather than facts, unless he counts in the children and babes of the alien teachers. When he declares, "At the time of the Restoration there were about 8,000,000 adherents of 'Bushido,'" he is about as near the truth as when he attempts to describe what Bushido (the Knightly Way, or Mirror of Chivalry) is. In further announcing that "if all of these 8,000,000 were to make an effort to spread 'Bushido,' it would be a comparatively easy task to do it," he reveals his sanguine temperament and the worker with the nib, rather than the toiler in the processes of centuries of education.

Mr. Stead is right in emphasizing the unique power of the Emperor. It may be even true that, for the present at least, "he is greater than the Constitution itself." Next to him in influence are the "elder statesmen," that is, the survivors of that noble band who wrought the restoration of the Mikado to his ancient authority and to vastly more power than he or they could then dream of, in the civil and military campaigns of 1868. To the Emperor himself, no one can quite take the place of these veterans, and in this fact lies one of the best of the national safeguards. It is probably true, also, despite all the outward show and the boasting of the younger men abroad, that, although the Japanese have a constitutional government, "his mere word outweighs the whole Constitution, and can change the course of events more easily than years of effort by however eminent a statesman. . . . To the general mass of the people the Emperor takes the place of the supreme deity and has reverence accordingly." While the elder statesmen and the Emperor have any mental vigor, it is probable that the younger men will have slight chance of accomplishing anything which the former do not approve. It is this condition of affairs, long well known to Britain's rulers, that has inspired such trust in the Government of Japan, in the soundness of its statesmanship, and in the value of an alliance.

When Mr. Stead is not taking us into his confidence, by "revealing" wonders (communicated largely through servants), as he so often does, he is quoting freely from translations of native authors and newspapers that are apt to be ultra-patriotic. One does not get much real knowledge from his chapters on modern charities and philanthropy, because of the simple fact that, so far as these exist, they have been very largely instituted by the initiative or at the suggestion of aliens. To the discussion of the labor problem, however, he brings illuminating facts and figures. Early in this very year a great mass-meeting of workmen, "some 30,000 in number," was held to urge the making of proper labor laws, the protection of child and female workers, and the right of voting at parliamentary elections. It was resolved that "the 3d of April every year shall be the appointed day for the Japanese workingmen's grand social gathering." The chapters on education are sketchy and very thin, but on commerce, industry, patents, inventions, finance, and merchant shipping, the military and naval service, the author speaks with better knowledge, for here the statistics are easily accessible and the facts are patent.

While Mr. Stead does not hesitate to acknowledge some weak spots in the body politic, his general tone is highly optimistic. He considers that, allied to England, "Japan is now *the* great Power of the Far East." Being insular, her chances of successful invasion are materially reduced, and her situation enables her to deal promptly and effectively with affairs outside her borders. Her fleets are near their base, and are secure of their coal supply. On the whole, we may agree with him that, "with Japan openly allied to Great Britain, the Far Eastern world will no longer resemble a powder magazine, around which the flames of war are ever flaring."

The Story of Cairo. By Stanley Lane-Poole, Litt.D., M.A., Professor of Arabic at Trinity College, Dublin. London: J. M. Dent & Co.; New York: Macmillan. Pp. xx, 340. 32 illustrations.

Inclusively and exclusively, Cairo, past and present, is a mediæval town. It was founded at the beginning of what we obscurely picture to ourselves as the Middle Ages; its period of glory as an imperial city fell within these bounds, and to-day it is a survival of a dead past, pursuing its old life unchanged in the very current and vortex of the dominant and intolerant present. For in the East it is the people which survives. The Cairene—and he is Cairo—lives on, untouched by the centuries, unsympathetic in his soul with all this rush and change around him, ready to fall back in a year or a month into the dream life from which he has been shaken. His buildings may drop into rubbish heaps or melt into the mud of the Nile, but he, as unchanged as the pyramids, listens unmoved to tales of railways joining him with the Cape, and of dams to double Egypt. And so it comes that Cairo, unlike Toledo and Pisa—dead and mummied relics of a vanished Europe, preserved in their great stone sepulchres—is of the Middle Ages only, and yet still lives, and with no galvanized vitality, into our day.

The right of Cairo, then, to enter among Messrs. Dent's "Mediæval Towns" is safe, even though the common binding of the series, with its mitre and knightly helmet, its crozier and jousting lance, goes strangely with the city of Saladin and the second home of the 'Arabian Nights.' Such symbols Cairo has known only briefly and hastily, though perhaps Sir John Maundeville, when he served with the Soldan, may have amused the streets of Babylon with a display of a hot northern panoply. Equally safe, too, was the choice of Professor Lane-Poole to write this little book. As an authority on the art, architecture, and history of mediæval Egypt, he has no English-speaking rival. And the book which he has produced is as charming as it is thorough, a book to dream over and yet to study. In the skeleton of an analysis its glamour must vanish, but a few names may show the air here breathed. We have the story told of the successive cities which rose from the time when Amr, the conqueror, pitched his tent and founded the armed camp hence called Fustat, through its gradual growth of faubourgs, till at last the very name Cairo was given to the newer palace-town founded by the conquering Fatimids. Again another period of growth followed, closed by Saladin's citadel and walls. Last came the Grand Cairo of the 'Arabian Nights,' the city whose streets have been trodden in dreams by every European child. It was the creation of the Mamluks, and meant Cairo as it stood till, in the last fifty years, a European suburb grew up to stand beside the old, mediæval town.

Such, dryly, has been the history. But all, as here described, is instinct with turbulent vitality; splendid periods of art and science, of luxury and corruption, of cruelty and refinement, alternating with equally splendid anarchy and destruction. Life as it was really lived in the valley of the Nile, with all its products of hand and brain, opens before us in glittering, colored, fantastic, changing series. It is small wonder that the Cairene finds his Cairo now of a deadly dulness, and would easily exchange an immaculate police force of drab respectability for the old exciting times when the head was loose on the shoulders and a heavy-handed man had a chance. We are left with the question, Does the East really want the security and justice after which Europe toils?—Is the problem of Plato's

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'Republic' really as fundamental to the Oriental mind?

But over the value of this delightful little book there can be no question. The only pity lies in the size, and that the illustrations could not have been more full.

History of the Church of England from the Abolition of the Roman Jurisdiction. By Richard Watson Dixon, D.D. Vols. v., vi. 1558-1569. Oxford: Clarendon Press; New York: Henry Frowde. 1902.

The Elizabethan Prayer-Book and Ornaments. With an Appendix of Documents. By Henry Gee, D.D. Macmillan. 1902.

Dr. Dixon's earlier volumes, which appeared in 1877, 1880, 1885, and 1890, traced the fortunes of the English Church, its progress and retrogression, from Henry's quarrel with the Pope to Mary's death, 1529-58. Ecclesiastical history is not the most alluring of subjects, and, when dealt with on so large a scale, appeals to but a limited audience; but this work deserved and won praise for research, fairness, and good English. Its author was a canon of Carlisle from 1868, vicar of Hayton, Cumberland, 1874-83, and thenceforth of Warkworth, Northumberland; his degree came from Oxford, just before his death. Poetry was something more than his recreation, and he put forth at least four volumes of verse; but his fame will rest on his historical labors, which were strenuous and most conscientious. "Frail in body, and remote from the great collections of manuscripts," he followed the modern methods of investigation with a diligence and capability which are likely to leave his book for some time in possession of its field. His use of the original sources led him to differ frequently from Strype, Burnet, and others of his predecessors. He died January 23, 1900, having just finished his sixth volume, which reaches the twelfth year of Elizabeth's reign.

The new Queen's course was predetermined by circumstances. Whatever her preference for old ways, she was constrained to stand for so much of progress and liberty as was the needful support of her throne. A contemporary poem recites the list of Marian martyrs, and ends each (or most) of its numerous stanzas with the ardent refrain, "We longed for our Elizabeth." Prerogative was much nearer Elizabeth's heart than Protestantism, *per se*, but the two had to stand or fall together. Yet boldness must be tempered with caution and tact, for nearly all the clergy and most of the people were yet unreformed; the bishops had to be endured for a brief season. The completion of the house-cleaning, like its beginnings under Henry, was to be mainly political in its motives and secular in the means employed.

Dixon refutes the old story that the bishops would not attend the coronation on January 15, 1559. Oglethorpe of Carlisle (who was deprived with others five months later) did the crowning. By this time all was ready for the great acts which fixed the character of this reign. When blamed for fostering heresy, the Queen showed her wisdom and manliness (that is the appropriate term) by calmly replying, "I am a heretic." The litany, epistle, and gospel had been read in English on New Year's day. Parliament was convened January 25; the House of Commons "was an assembly of nominees of the crown." Here was promptly introduced the Act of Supremacy, "to restore to the crown the ancient jurisdiction over the estate ecclesiastical and spiritual, and abolishing all foreign powers repugnant to the same." It was passed on February 25. The Act of Uniformity, based on two similar acts of Edward VI., and restoring, with a few alterations, the English service of that reign, took a little longer, for the bishops and their adjutants made their last fight here, but on May 8 the session ended; four days later the Prayer-Book was introduced in the Queen's chapel, and in all the churches June 24. In it the Ornaments Rubric, taken from the final clause of the Act, preceded the Order for Morning Prayer, and restored such ornaments (*i. e.*, vestments) as had been used in the second year of Edward VI.

Other events of that period are dwarfed by the supreme importance of these enactments. In May (apparently) the "Evangelics" (not yet called Puritans) offered to the Queen a Declaration of their doctrines, based on the Forty-two Articles of Edward. This document, which "has received little notice in history," should appeal to theological antiquarians. Less unfamiliar is the embarrassing position of the bishops. The new Oath of Supremacy required nothing more than some of them had submitted to under Henry and Edward; but since then the Smithfield fires had raged with their active or passive coöperation, and they perhaps felt that dignity assigned a limit to Vicar-of-Bray mutations. On May 30 Bonner and Dean Cole of St. Paul's refused to take the oath, and were deprived. Five bishops followed their example on June 21, and others later; Kitchin of Llandaff alone complied, after granted delay. Chiefly to secure conformity, a Royal Commission was established June 24, to be succeeded July 19 by the Court of High Commission. Melancholy results, in part inevitable, followed. Nearly two hundred clergy refused the oath and were deprived. Their places, and especially those of the bishops, could not be filled at once. Scenes of vandalism and iconoclastic bigotry succeeded; the vacant sees were plundered, and during the first years of this reign there was wholesale destruction of church "goods." Official "visitors" led in this bad business; on August 24, 1559, "two great bonfires of roods and of Maries and Johns and other images" blazed in London. Yet the ejected clergy were far less numerous than a century later, under both Commonwealth and Restoration; and the Marian prelates and dignitaries were treated with exemplary lenity. When church and state are united, one or other has to be on top; and while the spirit is abstractly superior to the body, a spiritual organization has usually shown itself less to be trusted than one of humbler pretensions.

The earliest events of Elizabeth's reign were the crucial ones. Next in importance was the filling of the bishoprics, and especially the primacy. Parker was consecrated December 17, 1559; the Nag's Head tale was first published in 1604, and has long been classed with the Protestant fable of Pope Joan. Convocation met in 1563 and revised the Articles of Religion, reducing them to 39. Here it was proposed to dispense with the surplice, to abolish organs, most festivals, the sign of the cross in baptism, etc., and to say the prayers facing the people. Some of these motions were nearly carried. The Church was in a way to be Calvinized or Lutheranized, when the Queen stepped into the breach with sharp orders to her bishops to restore or enforce uniformity. If her influence did not anticipate the attempts of Laud and the Oxford movement long after, it at least pointed in that direction.

Dixon's sixth volume traces the rise and growth of Nonconformity, a subject not unfamiliar. The differences concerned not doctrine, but discipline and worship. Beyond 1570 the history has yet to be written on this scale and with equal clearness and freedom from prejudice. Time was when the annals of church or sect meant axe-grinding, the support at any price of assumed tenets. Canon Dixon's aim was to recover the facts, to set them forth simply and luminously, and to draw such inferences, if any, as the facts might justify.

Dr. Gee, who saw Dixon's closing volumes through the press, differs from his friend on one point. Dixon, following Strype, held that Elizabeth's Prayer-book was a new or revised book; Gee holds it to be a mere restoration of Edward's second book, 1552. The matter is complicated by a contemporary blunder; the appendix or proviso to the Act of Uniformity enforces the "ornaments" of Edward's first and second years, 1547-1549, the Elizabeth book those of Edward's second manual, 1552; moreover, one lays stress on retention, the other on use. Here, then, was an "ornaments" rubric—having been changed in the printed copies to conform with the proviso of the Act—in direct opposition to the tone of the rest of the Prayer-book; and here was matter for a fierce and envenomed controversy. All this may be read at length in Dr. Gee's book, with Guest's letter, on which it is supposed to hinge, and much more that is of interest to students of liturgics, if not to those who share F. W. Robertson's large contempt for "litany makers." The appended documents—"Device for Alteration of Religion" and others—are important as those on which much of the history of that pregnant era is based.

Das Alte Lied vom Zorne Achills aus der Ilias ausgeschieden und metrisch übersetzt von August Fick. Göttingen. New York: Lemcke & Buechner. 1902.

Nearly fifty years ago an attempt was made in Germany to reduce the dirges sung over Hector's body in the last book of Homer's Iliad to symmetrical form—preferably into strophes or stanzas of three verses each. This attempt was not unreasonable because of the lyric character of the lament, which approaches melic poetry. About the same time, another German scholar assumed for the original form of the Homeric Catalogue of Ships stanzas of five verses, urging that the catalogue would be remembered more easily and accurately if each of the geographical and political districts enumerated were in a definite frame. For such a division considerable support can be found in the text, though it cannot be carried through without violence. Other Germans have sought to show that the dialogue of Greek tragedy was composed not only symmetrically, but on certain basic numbers, of which the number thirteen has

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been much used in these discussions. The theory is a pretty one at first sight; the Greek tragedians were not content with symmetry and correspondence in their choral odes, but sought also a balance between the different parts of their dialogue. Such correspondence or balance of speeches Ritschl had pointed out in the "Seven against Thebes" of Aeschylus, and others have made the like clear in the same poet's "Prometheus." The comparison between the structure of a Greek play and that of a temple, or a pediment group of statuary, became more obvious. Those who discovered the principle were tempted to carry its application too far (though this does not hold of Ritschl), but the truth remains that the Greek poets at times attached more importance than poets of to-day to the exact balance of parts of their work.

In 1887 Fick published his two "discoveries," that the poems of Hesiod were composed in a dialect free from Ionic peculiarities, and that they were arranged in groups of three verses or in multiples of three. So the 'Theogony' was reduced from the 1,022 verses of ordinary editions to three groups of 144 verses each, or 432 verses in all, while from the same poet's 'Works and Days' three poems were formed—two of 72 verses each and a third of 144 verses. As if this were not sufficient ingenuity for a single work, in an appendix the author announced his further discovery that eleven is the basic number of the Homeric poems, and that the number of verses in the larger or smaller divisions of the original, primeval lay on the Wrath of Achilles is eleven or a multiple of eleven. His arguments and illustrations in support of this thesis have been repeated and augmented, with some modifications, in Bezzenberger's *Beiträge*, one of the most recondite of German philological publications.

Fick now presents his theory to the cultured public, offering a German translation in hexameter verse of the original Wrath of Achilles, as he conceives it to have been composed by Homer. The whole makes a poem of 1,936 verses, in four books, each of which is divided into two lays, in stanzas of eleven verses each. The first lay has twenty-five stanzas in five sections—Introduction, 9 stanzas; Beginning of Quarrel, 7 stanzas; Athena's Interference, 5 stanzas; Nestor's Attempt at Reconciliation, 3 stanzas; Achilles's last word, 1 stanza. What could be more symmetrical than this pyramid—9, 7, 5, 3, 1? But this is not all. The first reviser (the *Erweiterer)* exactly doubled the original work, making eight books instead of four; and, of these eight, half had each 517 verses, and the others each 451 verses, or 3,872 verses in all. The second reviser (the *Erbreiterer)* again exactly doubled the work which came into his hands, making sixteen books instead of the eight of the *Erweiterung* and the four of the original Wrath, of precisely the same length, amounting to 7,744 verses in all. Our author calls attention to the fact that this second revision, the *Erbreiterung*, if doubled like its predecessors, would give an extended form of 15,488 verses, which is only 306 less than the number of verses in our ordinary texts.

Fick is a veteran scholar in the field of Indogermanic scholarship. His 'Comparative Lexicon of the Indogermanic Languages' reached a fourth edition a dozen years ago. He has made an admirable book on Greek proper names which has reached a second edition. He has translated the Homeric poems into the Æolic dialect, and thus furnished a practical test of his theory. But even this Æolic translation of the poems, learned and laborious though it was, seemed in places hardly serious, and Fick is reported to have said that the work at least was great fun ("Es hat mir aber Spass gemacht"), and in these more recent Homeric investigations his laborious ingenuity seems clearly to have been misplaced. If the undertaking had not been so colossal and extended over fifteen years, we should consider it a mere *jeu d'esprit*. Whatever we may think of the probability of a poet's working in the manner proposed, and of his finding two successors to double and quadruple the work on the same principles without varying a line, a single consideration appears to be fatal to the theory. This assumes that every verse of the original poem has been preserved with not more than three or four exceptions, while we have good reason to believe that successive revisers of the poem, as they developed the work, substituting a longer passage for a shorter, not simply added but also removed. Thus we cannot assume that all the verses of the original Wrath have been preserved. Such an assumption is far more difficult since new light has been received on the Homeric tradition from the papyrus fragments found in Egypt. Another objection to the work is that it disregards all but strictly linguistic tests, and the convenience of the theory, for the age of a verse or a passage. Thus, although the author reaches an original Wrath which differs little in length from that of the Original Iliad which the recent work of Robert of Halle proposes, the two scholars agree only in the first and eleventh books and a few brief passages besides. This difference is the more marked since any such theory must accept the greater part of the first book of the Iliad as the foundation for the rest of the story.

Most of the conclusions which Fick draws with regard to early Greek mythology and archæology are naturally without weight for those who decline to accept his premises. His freedom in drawing inferences can be illustrated from his discussion of the numbers of the military forces before Troy. Of the twenty-nine contingents of the Greek fleet, two have each twelve ships. This number Fick accepts at once as normal, and reduces the fleet of Menelaus from sixty to twelve boats, without hesitation. To reduce Agamemnon's force from one hundred to twelve seems rather heroic treatment, and he allows the possibility that he may have had a double quota, or twenty-four. In a similar fashion, the number of contingents is reduced from twenty-nine to seven, and a total of eighty-four ships is reached in place of 1,186. The number of men in each boat is again reduced from seventy-five or eighty to twenty-two, and thus the number of Greeks on the expedition is made to be about two thousand—with possibly two hundred more if Agamemnon furnished a double quota of ships—instead of 100,000, which has been the usual estimate. The Trojans and their allies, also, are reduced from the Homeric 50,000 to 1,600. In these numbers, Fick is doubtless nearer the actual truth than the Homeric poems as we have them, but he might more reasonably and scientifically have guessed at 2,000 and 1,600 at once than have reached them by such manipulation as he uses. Certainly he might better have allowed each contingent but one ship with seventy men. He sustains his arguments on this point, by the way, with the quotation of a statement about the site of Troy which was printed before the true Trojan city had been identified, and which no scholar acquainted with the facts would have made since the identification.

The work is handsomely printed. The translation is scholarly, of course, and is often admirable, so far as a foreigner may judge.

Reconstruction and the Constitution. By John W. Burgess. Charles Scribner's Sons. 1902.

We have so recently considered Mr. C. H. McCarthy's work, 'Lincoln's Plan of Reconstruction,' as to make it unnecessary to examine Professor Burgess's essay at length. He certainly tells his story very well; the book is decidedly readable. We see no reason, however, for including in it an account of the Treaty of Washington and the Geneva Convention. They can hardly be said to have any relation either to Reconstruction or to the Constitution. It is not in good taste, we should say, to refer to President Johnson as a person of low birth, in view of President Lincoln's origin; but Professor Burgess certainly states Johnson's merits with convincing force, and goes so far as to declare that the nation "should write his name in the book of its heroes." On the other hand, he denounces, sometimes with positively violent language, the leaders of the Republican party who forced the disastrous "carpet-bag" governments on the Southern States. It seems clear that they will occupy a very different position in the judgment of history from that which was for a long time given them in the party platforms. They could hardly have made a more dismal failure of the work of reconstruction than they did, as Professor Burgess shows conclusively. His exposure of their reckless and unprincipled legislation is the best part of his book.

Curiously enough, Professor Burgess really belongs, politically, with the men on whom he heaps contumely. He is to a considerable extent incapacitated to appreciate the situation, from the fact that his mind is preoccupied with a definition of the "State" obtained from German sources, the application of which throws the whole subject of the war and reconstruction into confusion. According to his theory, the States of our Union never should have been called States; they were not States when they seceded, and it was absurd to treat them as States when they were restored. Of course this theory simplifies matters amazingly. All Constitutional difficulties are removed, and reconstruction becomes as easy as organizing a government for Porto Rico.

But, unfortunately for the theory, American statesmen have not been trained to think politically as they do in the German universities, and the peculiar views which they held of the nature of our States were the cause of the trouble over reconstruction. The theory on which the Northern States engaged in the war was that the Southern States were still members of the Union. Their governments were in the hands of usurpers, it was true, but the

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States were in the Union, and could no more get out of it than a minority of stockholders can dissolve a corporation. As Mr. Lincoln said, to assert that the Southern States were no longer in the Union was to make the fatal admission that States, whenever they please, may, of their own motion, dissolve their connection with the Union. The Union, he thought, could not survive that admission, and he declared: "If that be true, I am not President; these gentlemen are not Congress." This theory, whether correct or not, was the original theory of the loyal North. Mr. Lincoln was right; had it not been believed that the Southern States continued to be States of the Union after the ordinances of secession were passed, the North would not have employed "coercion" to preserve the Union and the Constitution.

The furious passions aroused by President Johnson's arbitrary proceedings eventually caused this theory to be disregarded. The violent partisans who controlled the Congress and overruled the President were driven to act as if they held Professor Burgess's theory of statehood, and practically declared that there were no Southern States. The representatives of the Northern States really created a number of new States out of the territory formerly occupied by the Southern States, just as they might have created new States out of the territory conquered from Mexico. Professor Burgess, of course, does not complain of this. As there never were any Southern States, in the proper sense of the word, it was idle to talk of their rights. What he does complain of is that the work of setting up new local governments was scandalously botched. Few will differ with him on this point, and, as we have said, he tells the story well, But, for the reasons assigned above, those who wish to understand the Constitutional questions involved will not find that this book meets their requirements.

The Evolution of Sex. By Profs. Patrick Geddes and J. Arthur Thompson. Revised edition. New York: Charles Scribner's Sons; London: Walter Scott. 8vo, pp. xx, 342, illustrated.

Book I. treats of male and female—of primary and secondary sexual characters and differences, and of theories relating to them. Book II. treats of the analysis of sex—of organs, tissues, cells, hermaphroditism, sex elements, egg cells, male cells or spermatozoa, and a theory of sex, its nature and origin. Book III. treats of the processes of reproduction—of fertilization, parthenogenesis, asexual reproduction, and alternation of generations; and Book IV. treats of the theory of reproduction, including facts of growth, special physiology of sex and reproduction, organic immortality, psychological and ethical aspects of sex, laws of multiplication, and the reproductive factor in evolution.

By means of gleanings from the conclusions reached, something may be shown of the character and inclusiveness of the work. A fundamental idea in it is, that male and female differ in regard to protoplasmic changes (metabolism); the female being less active, longer lived, and more given to construction or upbuilding (anabolism), and the male being more active and more affected by disruptive changes (katabolism). With the origin of sex two more or less divergent lines of variation are thus introduced. Sex originated as the cells developed from the protoplasm, one cell well nourished and quiescent becoming an ovum, another more hungry and more active becoming a flagellate sperm. A primary difference of male from female lies in the relative preponderance of katabolic changes, disruption. The idea that the cell nuclei alone are of importance in fertilization, the cell substance being considered a mere adjunct, is not favored. Fertilization is supposed to benefit the species in a continuance of its vitality, a sort of rejuvenescence, and it may be that it is an important source of variation. Parthenogenesis is said to be a degeneration from ordinary sexual process. Asexual reproduction occurs in many degrees, from continuous budding to discontinuous multiplication; it occurs in many types, from polyzoa to tunicates. Alternation of generations may be described as a rhythm between a relatively anabolic and katabolic preponderance. At the limit, at the maximum or optimum of size, cell division restores the balance between mass and surface; but the actual mechanisms of the process are at present beyond analysis. Reproduction may ward off death in the protozoa, the nearest to immortal of all organisms, but it helped to cause it in the simplest metazoa.

The intellectual and emotional differences between the sexes are correlated with the deep-seated constitutional differences. Egoism and altruism have their roots in the primary hunger and love, or nutritive and reproductive activities. Emotion and activity have a common origin. Spencer's conclusion that man's future evolution must continue mainly in the direction of psychical development, decrease of fertility keeping pace with increase of individuation, is accepted. The greatest step in nature, from single-celled to many-celled animals, though bridged by loose colonies, was made not by selection of the more individuated and highly adapted forms, but by the union of relatively unindividuated cells into an aggregate, in which each became diminishingly competitive and increasingly subordinated to the social whole. These authors read creation's law as not a struggle but as love; they are not at all ready to accept an advantage or utility, ascertained or supposed, as sufficient explanation of a fact; they go farther toward the origin. Their book is an improved edition of a good work; it is a monograph which could hardly be more abridged, unless, perhaps, it might be somewhat in the amount of attention given to particular theories much discussed in the past, but now of only traditional importance.

Traces of the Elder Faiths of Ireland: A Folklore Sketch. In two volumes. By W. G. Wood-Martin, M.R.I.A. Longmans. 1902.

This latest work of Mr. Wood-Martin, in two rather handsome volumes, is based in part upon his earlier book, entitled 'Pagan Ireland.' The new and much enlarged treatise constitutes one of the most ambitious efforts that have yet been made to deal with the life and religion of the ancient Irish people. Ranging all the way from "speculative geological archæology" to contemporary folklore, it professes to set forth the present state of knowledge with regard to the course of Irish paganism from the earliest times till its absorption by Christianity. This was a large undertaking, and we are bound to say that it has not been attended with much success. Perhaps the time is not ripe for such a treatise; at all events, Mr. Wood-Martin's book is so amateurish in character that it neither sets forth competently the present state of knowledge in its field, nor makes any very solid additions to such knowledge. At the same time it exhibits broad and various information based upon prolonged studies. It might be not improperly termed a learned work, and the author, by virtue of his wide acquaintance with the subject and his earlier contributions to its literature, is at least a veteran among amateurs.

Since Mr. Wood-Martin was writing for the general public, he tried to be thoroughly popular in method; and he has succeeded to the extent of being very readable. In the matter of clearness he has not done so well, and his earliest chapters especially are disorderly and confusing. In attempting to avoid the cumbersome methods of a scientific treatise, he has erred on the side of laxity, and allowed himself freedoms which are to be regretted. Thinking it too pedantic, for example, to cite his authorities in footnotes, he has left his readers with no direct means of tracing his most interesting statements or of checking his more doubtful ones. He has a way of inserting long passages of commonplace matter, enclosed between marks of quotation, without any indication of the source. At the same time he usually labels citations from Shakspere and Milton, and he credits a familiar sentence from the "Urn-Burial" to the authorship of Sir John Browne! This last lapse—and later correct references to the great English prose-writer show that it was only a lapse—leads us to add that we have seldom seen so many inaccuracies in a book so handsomely published by a good house. Some of the errors reveal positive ingenuity. Bartholomew Anglicus (I., 185) appears as "Angelicus"; Gay's Fables are assigned to "Gray" (I., 359); and "primitive rights" is once printed where "rites" must be meant (II., 315). We do not intend to give a list of the misprints we have noted; but the number of these inaccuracies, taken together with a peculiar looseness in style and paragraph structure, gives the impression that the copy was made from dictation, and never competently revised or corrected in proof.

We have spoken of certain inexcusable blemishes in Mr. Wood-Martin's work, but, judged as a scientific treatise, it has more fundamental faults. It is characterized throughout by lack of critical method. Instead of going himself to the ultimate available sources of knowledge, the author is too often contented with second or third-hand information. Thus, we are told (I., 340) that "Dr. P. W. Joyce says [Dianrecht] had a son, and a daughter Armedda, more skilful than himself." We have much respect for Dr. Joyce, but we should not quote him as if he were a contemporary of Tigernach, or somehow otherwise possessed of information unknown to the modern world. We should as soon think of saying, "Professor Goodwin declares that Pallas Athene was born from the head of Zeus!" As a result of this rather indiscriminate use of sources, Mr. Wood-Martin's material is a good deal impaired in value; and his habit of mentioning no authorities for many

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statements (or else of citing vaguely an Irish manuscript of uncertain date) makes it hard to distinguish the true from the false.

In the treatment of his material, too, Mr. Wood-Martin shows the same lack of proper method. In chapter iv. he discusses Oriental elements in Irish tradition, and mentions Eastern analogues to Celtic tales; but his parallels are not all significant, and he subjects them to no critical examination. Again, in the chapter on St. Patrick (I., 245), the various problems that concern the life of the saint are altogether too summarily dismissed. The author's inability to deal with mythological problems may be inferred from the following short paragraph (I., 346):

"Irish gods were apparently but deified mortals, celebrities of their day, taken indiscriminately from the three so-called colonies of the Formorians [*sic!*], the Dedannan, and the Milesians."

This is of course nothing but the euhemerism of the old Irish annalists served up anew as mythological theory. But the most extraordinary example of Mr. Wood-Martin's capacity for going astray appears in the following passage about the ancient Irish hero, Cuchullin:

"Regarded from another standpoint Cuchullin is, to a certain extent, a mythical and mythological being, as the account of his life given in written records has apparently been remodelled on that of Christ. Cuchullin's age at death is thirty-three. He has an immortal father and a mortal mother of the royal line; he is born in a district remote from Emania, the Irish Jerusalem; when a child of ten he steals away from his mother with his little wooden shield and sword of lath to contend with the hero youths of Emania, as the boy Jesus went into the Temple to argue with the Jewish Doctors; in fact, his deeds, as a youth, are a mere adaptation of the recorded early life of Christ in the Apocryphal Gospels. He is brought up by Culand the artificer, as Christ is brought up by Joseph, the carpenter; he is employed defending the weak against aggression; the last three years of his life are full of trouble and misery; he dies, after being pierced by a dart, after taking a drink, exclaiming, 'The Gods of Erin have deserted us,' standing erect with his back to a pillar-stone to which he had tied himself; other coincidences might be given."

From the preceding quotation alone it ought to be apparent that Mr. Wood-Martin cannot be deemed a trustworthy authority upon the subject with which he deals.

We have felt bound to criticise him frankly, because it would be a pity if his theories should be taken too seriously. It now remains for us to say that his book has its uses, and that, in spite of its faults, we do not regret its publication. Judged as an uncritical collection of material upon Irish folk-lore, it is both of value and of interest. It represents a long labor of compilation, and the bibliography alone (comprising over nine hundred entries) would merit grateful recognition. Mr. Wood-Martin seems to have explored very fully the books in his list, and he has put together an elaborate account of the beliefs and practices of the modern Irish peasantry. His work thus furnishes a valuable supplement to the older Irish writings, on the one hand, and on the other hand to such treatises as Rhys's. 'Celtic Folklore,' which deals chiefly with the British Celts. An abundance of local legends are cited to illustrate the survival of ancient customs and superstitions. Some of the chapters (like that, for example, which deals with the "hag" in Irish tradition) are full of suggestive matter. In a word, the Celtic scholar will find much to repay him for working through Mr. Wood-Martin's pages, and the excellent index will lighten his labors. By thus serving the convenience of scholars, 'Traces of the Elder Faiths' may prove in the end to have helped considerably toward a better knowledge of Irish paganism. But in itself the book cannot be called sound or scientific investigation.

The Life and Times of Alfred the Great. By Charles Plummer. Oxford: Clarendon Press; New York: H. Frowde. 1902.

Mr. Plummer here prints his six Ford lectures, delivered at Oxford last year, with a certain amount of additional material and copious but unobtrusive foot-notes, in a most agreeable and satisfactory little book. It would be impertinent to dilate on the author's competency. His editions of the Anglo-Saxon Chronicle and Bede's 'Ecclesiastical History' are the standard editions, and have given him a place among the most distinguished students of early English history. The present work not only sustains that reputation, it also shows that Mr. Plummer is a first-rate popular expositor. The book is full of interest for the general reader, and a valuable monograph for the historical scholar. In two hundred pages it tells us everything that is known about Alfred the Great, with abundant references to previous discussions of debatable matters, and acute comments on all points of controversy. It is not to be expected that everybody will agree with everything in a discussion so beset with difficulties, but it is safe to say that none of Mr. Plummer's opinions can be neglected or waved aside by his successors.

The treatment is so compact that a thorough review would take much space. We can advert to only a few of the many interesting questions discussed. The examination of the Latin 'Life of Alfred' which passes—not without challenge—as the work of Bishop Asser, is specially noteworthy. Mr. Plummer began his investigation in an incredulous frame of mind, but has come to the conclusion that the document, though corrupt and interpolated, is probably authentic in substance. His arguments are ingenious, and some of them are hard to meet. It is unlikely, however, that they will be universally accepted. We must wait for Mr. Stevenson's long-expected edition, which will probably settle the question. The account of Alfred's own works is by far the best that has yet appeared. The translation of Bede is confidently claimed for the King (and his literary bureau), despite the Mercian dialect and the comparative literalness of the rendering. Many good Anglo-Saxonists will dissent, but we are inclined to think that Mr. Plummer has established a strong probability. The history and the topography of the Danish wars are set forth with extraordinary clearness, and the sketch of Alfred's internal administration is appreciative and moderate. The author has succeeded in bringing out the king's personality with a good deal of vividness, and with no appearance of effort.

The informality of style, due to the fact that the lectures are printed substantially as they were delivered, is a distinct relief from the stiffness of most historical monographs.

BOOKS OF THE WEEK.

Atherton, Edward. The Adventures of Marco Polo. D. Appleton & Co.
Bernstein, Herman. In the Gates of Israel. J. F. Taylor & Co. $1.50.
Davis, A. W. C. Balliol College. (Oxford College Histories.) London: F. E. Robinson & Co.; New York: E. P. Dutton & Co. $2.
Hart, J. M. The Essentials of Prose Composition. Philadelphia: Eldredge & Brother.
Henderson, B. W. Merton College. (Oxford College Histories.) London: F. E. Robinson; New York: E. P. Dutton & Co. $2.
Paul, H. W. Matthew Arnold. (English Men of Letters.) Macmillan.
Rannie, D. W. Oriel College. (Oxford College Histories.) London: F. E. Robinson & Co.; New York: E. P. Dutton & Co. $2.
Segall, J. B. Corneille and the Spanish Drama. The Columbia University Press. Macmillan.
Smith, F. Hopkinson. Novels, Stories, and Sketches. In 10 vols. Scribners. $15.
Thompson, Rev. H. L. Christ Church. (Oxford College Histories.) London: F. E. Robinson & Co.; New York: E. P. Dutton & Co. $2.
The Temple Bible: (1) The Book of the Prophet Ezekiel, edited by O. C. Whitehouse; (2) The Book of Jeremiah and Lamentations, edited by E. T. Green. London: J. M. Dent & Co.; Philadelphia: J. B. Lippincott Co. 60c. each.
Troeger, J. W. and Edna B. Harold's Discussions. (Nature-Study Readers.) D. Appleton & Co.
The "Man in the Street" Stories. J. S. Ogilvie Publishing Co. $1.

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